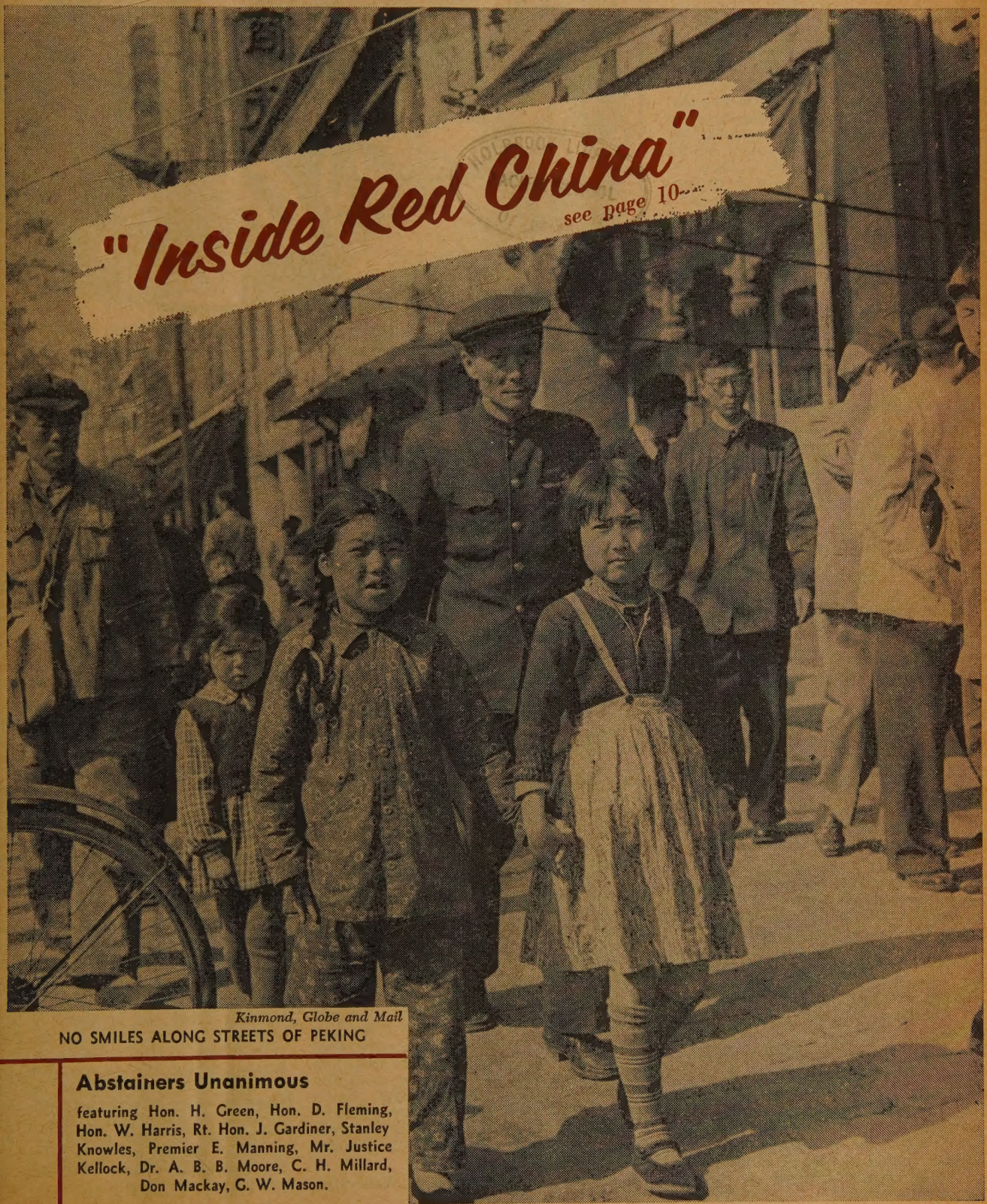
THE UNITED CHURCH

JANUARY 1, 1958

OBSERVER



"Inside Red China"

see page 10

Kinmond, Globe and Mail

NO SMILES ALONG STREETS OF PEKING

Abstainers Unanimous

featuring Hon. H. Green, Hon. D. Fleming, Hon. W. Harris, Rt. Hon. J. Gardiner, Stanley Knowles, Premier E. Manning, Mr. Justice Kellock, Dr. A. B. B. Moore, C. H. Millard, Don Mackay, G. W. Mason.

Letters

Moderate Drinking

Dear Sir: I have been instructed by the Executive of Toronto Centre Presbyterial to protest the editorial article entitled "The Church and Moderate Drinkers." This article in no way expressed the unanimous opinion of the executive members of the Toronto Centre Presbyterial of the Woman's Missionary Society.

Toronto. Mrs. W. R. K. Beck, President.

Dear Sir: We, the undersigned ministers, serving in the Toronto West Presbytery, by this means would register our dissent from the editorial expressions of "The Observer" on the matter of the use of alcoholic beverages. We would state it as our opinion that the views of the Editor concerning moderate drinking, expressed in this issue of October 15th, are contrary to the policy of the United Church as periodically declared by General Council. For example see Record of Proceedings 1930, page 88; 1936, page 255; 1946, pages 217 and 218; 1954, page 75 section 5. . . .

While ready to admit the freedom of the Editor to express his views, we deplore the fact that these views were so expressed as to convey to the unwary that they were the findings of our Church. . . .

Allan H. Ferry, Levi Hussey,
F. W. L. Brailey, L. I. Hunter,
R. E. Gosse, A. J. Eagle.

Toronto.

Editor. And the 1956 General Council, p. 87, R.O.P., said:

". . . Voluntary Total Abstinence is only one part of a comprehensive programme necessary to cope with the growing and complicated problem of alcoholism. . . . We commend the action taken by the Board of Evangelism and Social Service to set up a Commission on Temperance with a view to going more deeply and thoroughly into the study."

THE OBSERVER *Editorial sought to initiate discussion and announce the setting up of the Commission.*

Dear Sir: Another sincere word of hearty appreciation to you for "The Church and Moderate Drinkers." Your editorial attempt proved to be balanced, reasoned and constructive. . . .

Last week the church relations committee of the Manitoba Temperance Alliance met . . . Representatives from the following communions — Anglicans, Baptist, Greek Orthodox, Mennonite Brethren, Presbyterian, United Church and Roman Catholic were most interested in your editorial, and I was instructed to secure additional copies for information and study.

Winnipeg. (Rev.) Wm. Potoroka,
Secretary, Manitoba Temperance Alliance.

Dear Sir: Your editorial "The Church and Moderate Drinkers" inspires a question: How much would be a safe quantity of dynamite for my children to play with?

The words "Christian" and "Drink" are not compatible. Nothing ensures a moderate drinker remaining moderate. The phoney advertising with its false assertions with which our magazines are polluted breeds immoderation. . . .

Mission City, B.C. Mrs. V. P. Page.

Dear Sir: With regard to social drinking among church people, no reasonable person would deny the freedom of the individual to use liquor if he so desires. It is the wisdom of it that is debatable. Poison in small doses is still poison. If this is fanaticism, then I am a fanatic, but it seems like plain commonsense to me. . . .

Prescott, Ont. Rev. M. B. Jose.

Dear Sir: I was very much impressed with "The Observer's" presentation of the United Church position on alcoholic beverages. Like many of your correspondents I feel that the only course is total abstinence. I also realize, thanks to your presentation, that those who do not agree with me are not to be cast into outer darkness but that the problem requires mature and careful consideration. Keep up the good work in presenting these controversial matters. . . .

London, Ont. W. Lockwood Miller.

Dear Sir: I am astonished at the unjust criticism that you got for your excellent editorial on temperance. Why do some zealots want to run the Church according to their own prejudices? Let them answer this: There was drunkenness in our Lord's day and before, as the many warnings in the Bible against immoderate drinking indicate. Homes were wrecked and hearts were broken, and yet our Lord came "eating and drinking." Matt. 11: 19. Wasn't our Lord His brothers' keeper? Was He really of "one picture" with the drunkard in the alley? Did He "participate in that which is evil and totally bad"? Blasphemy, my brethren! Blasphemy! Do we want to drive away all European immigrants from our Church?

Cobalt, Ont. Rev. H. L. Wipprecht.

"Who suggested holding the manse committee meeting in the manse?"

Rural Competition

Dear Sir: . . . Rural communities are divided three ways, W.A., W.M.S., and Women's Institute. These three organizations are inspiring and much in earnest, but rural women have only so much time to expend and only so much money to spend. Therefore, we have been looking forward eagerly to one church organization for women which would unify and enlarge our thinking and concentrate our energies. . . .

Picton, Ont. Ruth C. Wallbridge.

THE OBSERVER Said It

Dear Sir: I sincerely appreciate editorial on the Bible Society. In a few words you said the very things I wa the people of the churches to know.

Toronto. Kenneth G. McMilla
General Secretary,
British and Foreign Bible Soc

No Devotions

Dear Sir: I hope that you see fi comment on the fact that our "Mor Devotions" are no longer on many of CBC stations.

Alexandria, Ont. List

A Model Service

Dear Sir: . . . "The Principles of Chri Worship" by the English Congregation minister, Raymond Abba, enthusiasti endorses the Communion service in Book of Common Order of the Ur Church. In fact, Mr. Abba reprints Consecration Prayer and then says of "notable achievement" that it is "A m for the climax of Free Church Worsh I thought that your readers would be in ested to know how highly others thin the service which I, for one, adhere closely. . . .

Montreal. Rev. G. Campbell Wadsw

A False Premise

Dear Sir: In your issue of November one of your contributors (Rev. E. G. Sm seeks to prove the existence of a Di Creator from what he terms "the long of a million to one": namely, pure cha While I believe in God and while I bel He **did** create the universe, my belie based on other grounds, and Mr. Smith based his arguments on a false premise.

Certainly the odds against the existe of a place just like our earth are pretty sm but probabilities are significant only relation to the population to which

: ours, and on which we should surely
n which quite different forms of life
evolved? Is it not within the compass
od's plan that they too should find in
ouse a mansion? Modern science seems
presenting a new challenge to theology
: that we might call "The Challenge
obabilities."

Being whose resources are unlimited
o need to be governed by man-made
ıs of economics. . . Perhaps theology
needs to retrace its steps. Perhaps we
rong in looking for evidences of large
design in the universe. The truth may
at God is great enough to achieve His
without that kind of design.

Professor J. R. Prescott.
ersity of British Columbia.

ish, Please!

ar Sir: Quite a while ago there was a
in "The Observer" asking the learned
men, when writing articles, to use
English words, as there are so many
who do not understand Greek, Latin
ebrew . . .

cannot see why the United Church
ol had to be shrouded in Latin. A dead
age for a live Church just doesn't fit.
does it mean anyway?

nee, Ont. J. H. Moffat.

tor's Note: "That they all may be one."—
17: 21.

yers

ar Sir: Relative to an item on the first
of this week's "Observer" "Parenthesis
ayer"—as an old time member of one
e old time Methodist Class Meetings
l like adding my testimony to this
advice.

hen I was a small boy my mother
t me to say a little prayer every night
going to bed. When I grew up I felt
I should also say a prayer when I got
the morning, and ask God to watch
me during the day. . . .

have great faith in prayer and have
for much and God has been good to
and I don't forget to thank him every
for the privileges I enjoy in my old
-now nearing my ninetieth birthday.
of my family are concerned about me
I go away from home alone, but I
s ask God to go along, and he never
me.

by, Ont. Retired Elder.

ar Sir: Prayer groups interested in
ving written requests from people who
d otherwise be isolated from the fellow-
of prayer are invited to send their
esses to Mrs. Lilian Tustin, Rosedale,
They will receive three or four letters
g for prayer help each year.

awa, Ont. Rev. Roger D. Lenney.

t About China?

ar Sir: You have been giving us a
l view of Africa in recent issues. There
and where one-fourth of the population
is world is living, viz., Red China, of
we hear very little. The visit of
cans from Australia to the Chinese
land has revealed to the world the
r of the Chinese Church under Com-
st rule.

Paul praised the Roman magistrates,
he Roman Empire was founded on
y and oppression. The government of
is above that under which the early
tians multiplied. Why should not our
d Church send to Red China a delega-

bonds of Christian friendship with our brethren in Szechwan, Honan and South China, where our missionaries laboured? . . .

Rapid City, Man. G. G. Harris.

Protests Cover

Dear Sir: I did not like your cover page on November 1. Does this picture of an army chaplain mean an endorsation of war by our Church? I must protest.

Granum, Alta. H. M. Horricks.

That Wheat Surplus

Dear Sir: . . . After reading reports regarding our tremendous wheat surplus, and knowing that there are thousands of hungry people in the world, my mother suggests: "That The United Church of Canada sponsor a drive imploring each of its members to buy one bushel of Canadian wheat and then give it to these needy countries."

With some 900,000 members in our United Church this would make a sizable dent in our wheat surplus, and more important would be help for these unfortunate nations. Then if other churches of Canada followed suit maybe we could get rid of two deplorable situations — stored wheat and hungry mouths.

There may be political and trade difficul-

overcome. . . .

Edmonton, Alta. Mrs. L. Fraser.

Greatest Evil

Dear Sir: The Rev. J. A. Filshie, who writes of "the greatest enemy of the church," puts his finger on the malady which eats at so much of organized religion throughout the prosperous west.

The church, broadly speaking, has become so deeply enmeshed in the social and moral delusions and half-truths of our time that it has failed to a tragic extent "to meet evil at its spiritual roots." This lack of spiritual perspective has led to an over-emphasis on the formal or doctrinal aspect of religion. The symbolism of form and "the letter" most certainly have their place in religious practice, but they, too, often tend to blind men and women to the vastly deeper import of the spiritual life. In the church's function as teacher and preacher there should be a more consistent awareness of this fact. . . .

We live in a world of terrible contingencies; a world where religion should be a more decisive factor in implementing the doctrine of reconciliation and brotherhood. Our very survival may depend on our willingness as laymen and pastors to put first things first. . . .

Milwaukie, Oregon. John H. Bates.

Look what I learned . . .

After 109,500 Cigarettes

Dear Sir: Recently our church got a tape recorder, and listening to one of the services on tape I was amazed at how much coughing there was. Everyone was hacking away. It sounded like the inside of a TB ward in hay fever season.

Now I used to cough quite a bit, too. One day (about six months ago) I got tired of it all, and gave up smoking. I haven't coughed since. Every once in a while someone makes an attack on smoking in the letter page of your paper. The burden of their message has been that smoking is harmful and sinful. They try to convince us that we are being naughty if we smoke and they quote Scripture, even though everyone knows that tobacco hadn't even been discovered yet in biblical times. Articles in Sunday School papers and in the Christian press usually take the same line.

For fifteen years I have been addicted to the weed. At a pack a day I smoked 109,500 cigarettes, and people used to comment on how clever I was at smoke rings. I enjoyed it. No one has ever enjoyed it more. And the arguments against smoking left me cold. That is what makes me so mad! Why didn't you non-smokers give me the facts! Since I have given it up, I have received all kinds of wonderful benefits. I sleep better. I feel better. I have more time to do interesting things. My food tastes delicious all of a sudden. I have more money. I am more relaxed. The nerves, which I used to calm by smoking, have gone. My mouth doesn't taste like the inside of a Russian horse doctor's valise any more, and the family enjoys the new fresh air we have in our house.

For fifteen years I have missed all this and nobody told me. I realize that you non-smokers had no way of knowing what we smokers were going through, but it seems too bad that somebody didn't point out the truth. I guess I was just lucky I had the health problem. It's fun to smoke—that's why I did it. If I hadn't had that cough I never would have discovered how much more fun it is not to smoke.

Your gum-chewing pal,

Jack Froth

P.S.: I tasted some beer once and ginger ale is much nicer.—Jack.

DOOR *and* KEEPER

WE pause beside this door. Thy year, O God, how shall we enter in?

The footsteps of a Child found close beside us. Listen! He will speak!

His birthday bells have hardly rung a week, yet has he trod the world's press undefiled.

"Enter through me," he said, "nor wander more; for low! I am the Door."—*Lucy Larcom.*

The Pause

NEW YEAR'S Day is the only one day holiday that can really be considered a pause — an interval of relative peace before we plunge on again. It is like the "rest" in music. There is no music in a rest, but there is the making of music in it. As P. S. McElroy has said in his *Wings of Recovery,* "In our whole life melody, the music is broken off now and then by rests, and we foolishly think we have come to the end of our time."

God sends a time of forced leisure—sickness, disappointed plans, frustrated efforts—and makes a sudden pause in the choral hymn of our lives, and we lament that our voices must be silent and our part missing in the music that ever goes up to the ear of the Creator.

Nor does the musician read the rest. See him beat time with unwavering count, and catch up the next note, true and steady, as if no breaking place had come between. Not without design does God write the music of our lives. But it is ours to learn the time and not be dismayed at the rests.

Of Time and Eternity

THE beauty of oriental poetry — and something of the fatalism of it—are in this selection from the wisdom literature of the Bible:

For everything there is a season, and a time for every matter under heaven:

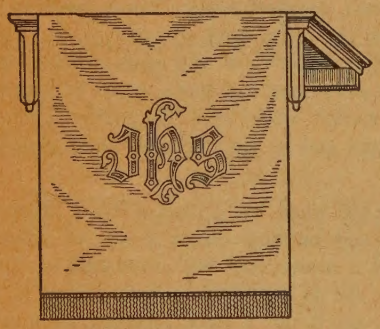
a time to be born, and a time to die;
a time to plant, and a time to pluck up what is planted;
a time to kill, and a time to heal;
a time to break down, and a time to build up;
a time to weep, and a time to laugh;
a time to mourn, and a time to dance;
a time to cast away stones, and a time to gather stones together;
a time to embrace, and a time to refrain from embracing;
a time to seek, and a time to lose;
a time to keep, and a time to cast away;
a time to rend, and a time to sew;
a time to keep silence, and a time to speak;
a time to love, and a time to hate;
a time for war, and a time for peace.

What gain has the worker from his toil?

I have seen the business that God has given to the sons of men to be busy with. He has made everything beautiful in its time; also he has put eternity into man's mind, yet so that he cannot find out what God has done from the beginning to the end. I know that there is nothing better for them than to be happy and enjoy themselves as long as they live; also that it is God's gift to man that every one should eat and drink and take pleasure in all his toil. I know that whatever God does endures for ever; nothing can be added to it, nor anything taken from it; God has made it so, in order that men should fear before him. That which is, already has been; that which is to be, already has been; and God seeks what has been driven away.

Pulpit Drapes

COMMUNION TABLE RUNNERS



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A Good Beginning

LET'S start the New Year right. H are your Home Daily Bible Read for the first two weeks of 1958:

Jan. 1. Christ Builds His Church....Matt. 16: 1
Jan. 2. Christ, the Corner Stone ....Ephesians 2: 1
Jan. 3. Christ, the Head.....Colossians 1: 1
Jan. 4. The Only Saviour.....Acts 4:
Jan. 5. Fellow Workmen .....1 Corinthians 3:
Jan. 6. The Convincer of Sin.....John 16:
Jan. 7. The Guide to Truth.....John 16: 1
Jan. 8. Baptism of the Spirit.....Acts 1:
Jan. 9. Witness Through the Spirit....Acts 1:
Jan. 10. The Power Comes.....Acts 2:
Jan. 11. The Power of the Gospel....Acts 2: 3
Jan. 12. The Spirit, Our Interpreter..1 Cor. 2:
Jan. 13. Believers Were United.....Acts 2: 4
Jan. 14. Barnabas Sets an Example....Acts 4: 3

Moon-window of my Hea

(A Japanese prayer)

O GOD of infinite beauty and per love, at this hour of peace and ca I open to thee the moon-window of soul's chamber.

Flood it, gracious Father, with celestial light, fragrant with the wi plum of thy divine love and purity. An

Hachiro Yuas

In a Time of Technologic Turmoil

AMID the turmoil of the tempest din When systems shake and nations r in twain
Become a holocaust of fear and sin,
Lord, let me hear thy still small voice ag
A glorious company of sainted souls
Have stood in every age alone with th
To rest from earthquakes' havoc and coals
A new world and a nobler destiny.
I hear thee, Lord, above the sound of str
More gleaming in thy greatness than fire;
Let my small voice in stillness speak life,
Its whisper blending in thy mighty choir
And from unstirred quiescence grant rele
That through the noise and fire may co thy peace.

Georgia Harknes

Prayer for the Turn of the Year

"Behold, the former things are come to pass, and new things do I declare."

Almighty God, who alone art without variableness or shadow of turning, and hast safely brought us through the changes of time to the beginning of another year:

We beseech thee to pardon the sins we have committed in the year which has passed, and give us grace that we may spend the remainder of our days to thy honour and glory; through Jesus Christ our Lord. Amen.

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OBSERVER

JANUARY 1, 1958

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Assistant to Editor:
E. L. Homewood

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Trident Club Choristers

IN THE NEXT ISSUE

n American Editor Looks at Canadian Youth
By MARTIN E. MARTY

The Church and the Guilty Divorcee

Observations

THE ANNAPOLIS VALLEY in apple blossom time is something to behold. It's lovely, too, dressed in summer green or clothed in winter snow. We saw it the other day in late autumn drizzle, after crossing the Bay of Fundy from Saint John to Digby in rough weather, an experience hard on one's perspective. It seemed sad to see the acres of orchards with their frozen apples still clinging to the leafless branches, and note the wasted harvest lying on the ground. The Valley always seemed so spic and well-painted, but it did not look to be sharing the prosperity of the rest of the land.

* * * * *

• HALIFAX ATMOSPHERE WAS different, where city and church seem prosperous. New suburbs are spreading out; houses are the most expensive in all of Canada. Churches are adding to their buildings and their membership. Moncton seemed to be sharing the go-go-go, too.

* * * * *

• TWO PLEASANT DAYS were spent in Pine Hill Divinity Hall Residence, where another crop of good preachers for which the Maritimes are famous is being trained. We are planning for a cover story on the College and its Principal, the Very Rev. C. M. Nicholson, who through the Maritimes is "Big Nick," affectionately and respectfully.

* * * * *

• THE FINEST PLACE to worship in all the land is the student chapel. We shared with the theologs and residence boys at Pine Hill and later on the Mount Allison campus at Sackville. Every time we are present in a church college, whether it be United, Anglican, Free Methodist or something else, we wonder why parents so carelessly overlook such advantages for the training of their own young people.

* * * * *

• AT 8.35 A.M. at Pine Hill the theologs assemble quietly (they may be noisy when assembling for other things) in an Upper Room chapel and sit in solemn silence as the organist plays softly. The student leading the worship enters and the begowned Professors file in and sit with reserved dignity in their allotted places. There is a call to worship, a hymn, psalm, lesson, prayers and benediction. It is obvious to the guest that it is important business beginning the work of the day with the worship of Almighty God. We went back on Saturday morning, too, and found the Professors all there.

* * * * *

• AT CLOSE OF DAY in another little chapel in the fine new residence, theologs and undergraduates, many of whom are studying at Dalhousie University but live at Pine Hill, gather for evening prayers conducted by students. Every boy, whether student for engineering, medicine or ministry, takes his turn.

* * * * *

• A MEDICAL GRADUATE of Dalhousie who recently gave a donation to Pine Hill made the comment that his finest memory of college was evening prayers in the residence. In the years to come in many a small Maritime town, the minister, the doctor, the lawyer and the high school Principal will share memories of good years in a church home when away from home.

* * * * *

• THE UNDERGRADUATES at Mount Allison University rushed across the wind-blown campus for morning prayers at 8.15. We sat quietly near the front of large Beethoven Hall (the chapel is too small to hold the morning worshippers) as the co-eds streamed in from the GR (girls' residence). Some wore Nova Scotia and Cape Breton Tartans. Mount Allison attracts many students from the West Indies and Hong Kong.

* * * * *

• IN THE EVENING we worshipped with most of the 112 candidates for the ministry studying in Mt. Allison. That's the largest collection of preachers-to-be on any Canadian campus. Through the days we wandered about the college buildings, picturesque old ones, handsome new ones. The fine arts and the applied arts course are Mount Allison specialties; so is music. We were invited to hear a number of the students sing in an afternoon recital, and with Chaplain Don MacIntosh were invited to eat at the GR with Dean Anne Dickson and Mrs. J. K. MacInnes, University Registrar, and as lovely a group of girls as one would hope to see. One can not wander about such a church college without wishing there were many more Mount Allisons scattered across the land.

Editorial

University For The North

FOR many years we have been hearing suggestions of building a University of Northern Ontario. A College has been established at the Lakehead. A mining school functions at Haileybury. The Roman Catholics have a University at Sudbury.

These aren't enough. We need a University, probably in the North Bay area which would serve some of the towns to the south, and reach out to the rich nickel belt in the west, and on up through the northern towns and small cities like Timmins and beyond.

The United Church should look into this. There are far too many fine young people in the vigorous north not getting to College. We don't worry so much about the keen students who do make their way down to McGill, Queen's, Varsity, Western, McMaster and elsewhere. We are concerned for those who leave studies at the end of high school and take jobs in mines, when their talents and brains should be devoted for a few more years to higher education. With no college within hundreds of miles it is very tempting not to continue.

It may be necessary for this to be established modestly at first under the auspices of the United Church's Victoria University. Men and money and churches of the north could be rallied for such a project. It would be a thrill for the whole church and nation.

If we don't, United Church people are going to find if they want their young people to receive higher learning in institutions where prayers are made, and the Word of God proclaimed, that they will have to send them to a Roman Catholic institution. We respect their efforts in building colleges and universities for Canada. We should do our part as our forefathers did when they established Mount Allison, Victoria and United.

MENTAL ILLNESS

ONE of the darkest shadows cast on the sombre picture of Canada's mental hospitals is the neglect by families and friends of those confined to institutions. According to the Anglican Council for Social Service one patient in five has gone without letter or visitor for over a year.

Canada's mental health is not good. About 70,000 patients are crowded into hospitals, most of which are inadequately staffed and poorly financed. In addition many more non-hospitalized thousands are incapacitated because of mental illness or deficiency. A high proportion of the nation's 150,000 and more alcoholics are mentally ill and unable to work.

Many men seen queueing up in the lines outside the downtown missions seeking food or shelter are alcoholic mentally ill, and both. Many of the deserted wives an families cared for by welfare agencies have been deserte by husbands who are alcoholic and mentally very sick.

It is conservatively estimated that in addition to thes there may be another million Canadians who are mentall unwell. No one knows the number of crimes committe the homes broken, the divorces granted, the jail cel filled, because of mental illness.

No one can estimate either the therapeutic values the Church and its ministries. Or the contribution of th doctrines of love and forgiveness to the potentially sick.

But one thing we do know, ours is a ministry to th broken mind as well as the broken heart. Church an nation cannot neglect its mentally ill. It must guard thos who are potential patients.

FRENCH PROTESTANT BROADCASTS

ROMAN Catholics meeting in Saint John recent voiced some criticism of the amount of broadcast tim they were receiving from the C.B.C. As far as we can se the C.B.C. and the private stations are reasonably generou and fair with religious bodies.

The Roman Catholics should get a fair share of th time, in relation to their proportion in the population on some equitable scale. So should Jews, Pentecosta and others. If they don't, they have every right to voi their complaints, pass resolutions, make speeches, an send overtures to the government.

But we would like to point out that French-speakin Protestants in the province of Quebec have neither th chance to broadcast, or listen to religious programmes their own language. We shall remain quite unimpresse by any Roman Catholic complaints until the Protesta French minority are treated equitably by the C.B.C. the province where there is a Roman Catholic Fren majority.

CHANCE FOR LAYMEN

THE pending vacancy in the Board of Home Missio provides an opportunity for those who advocate mo laymen and fewer preachers in the head offices of th Church to make their nominations. Dr. R. W. K. Ellio left at Christmas to take up pastoral work in Prince Alber That leaves three ordained secretaries in the office.

Home Missions has a tremendous amount of exactin administrative work with property and finance, as well a great deal of work with personnel. We can apprecia arguments why Dr. Elliott's successor should be, or shou not be, a minister. The Presbyteries have been giv opportunity to submit their nominations. These will considered by the Vacancies committee and a nominatio will be made to the General Council next September. W think that it is fair to comment that while a great deal general talk is made about appointing laymen to positio traditionally held by ministers, when the time comes f submitting names, lay nominees seem very scarce.

OBSERVER

JANUARY 1, 1958

n Editorial Explanation

About Those 1625 Churches

OR the first time in 28 months we indulge ourselves by writing an editorial feature about THE OBSERVER, d its circulation policy.

Circulation has grown during the past o years from 155,000 to 192,000. A ofessional readership survey indicates at the average copy is perused by two aders, who pick it up three or four times; per cent. of readers pass their used pies on to someone else. This, the experts nclude, indicates that THE OBSERVER has audience of half a million.

Although it may seem a trifling thing, per cent. of OBSERVER readers own their n cars; this the survey people say is well ove the national average—and interesting advertisers.

What is more significant to the editors that congregations which are on the ery - Family Plan find that interest and owledge of the church's work increases, d that it is reflected in the support of church's missionary and educational ogramme.

Revival of Interest

Twenty years ago the church paper was ving a rough time with declining circula- n and rising costs. In 1939 circulation ched a low of 11,500. During the war climbed above 50,000, then slipped back 44,000.

Five years ago it was obvious that nerica was enjoying a revival; if not a ival of religion, at least a revival of erest in religion! A New York survey icated that religion was the number one erest to the American housewife.

The Presbyterian Church (U.S.A.) had perimented with a new church magazine, *sbyterian Life,* and a successful new thod of circulation. (During the past r it has passed the million mark.)

n 1952 THE OBSERVER adopted a similar eme, which is simply a method by which gregations are invited to enroll their ive families through the congregational ce, and as a reward for such co-operation eive the paper for half price.

Over 1,625 congregations have adopted method. 35 per cent. of all United urch families now receive THE OBSERVER ough the mails, twice a month. Circula- rolled up from 44,000 to 192,000 in years. Over 98 per cent. of the sub- bers are laymen, not ministers.

Financially the paper had rough sailing n caught by rising circulation, increased s (the paper could not be manufactured mailed for subscription price of $1.00). ertising rates and revenues did not up to circulation. The Board of nce of the United Church agreed to subsidize any loss.

This has been overtaken. Advertising has increased. Costs have been cut. It is the editor's expectation that no more assistance will be needed from the general church funds. Several months recently the paper has operated in the black (the first time since 1912) and it is hoped that it may be able to do so in the future, unless rising costs throw us off balance. Readers who wish more pages, smoother paper, or less proportion of space given to advertisers should know that it is a costly thing to publish a paper with this circulation, and without advertising revenues it can't be done at a nominal subscription. We have high hopes that we will be able to improve THE OBSERVER materially and editorially as revenues increase.

Although 1,625 congregations have enrolled, a great many have not yet given consideration to the scheme. We are convinced that they are missing out on a very effective method of educating their families in the work of the Church in Canada and abroad.

The chief argument used by lay officials is: "If people want the church paper they can subscribe for it themselves, can't they?" The answer to that is, "Yes, but they don't, unless it is sold to them."

The fact is that THE OBSERVER cannot afford the effective and expensive promotion methods used by secular publications to sell and promote, especially when the Every - Family Plan is so effective and inexpensive. For example, when a church with five hundred families is enrolled, its renewal may be handled through two or three exchanges of mail between the circulation office and the person in the local congregation delegated to look after such things. With individual renewals, some 2,000 pieces of mail would likely be necessary.

Surprisingly enough some of the congregations most difficult to persuade are old established city churches. The most responsive are brand new, mortgage-ridden churches in the suburbs where ministers and laymen are eager to use the most economic methods to acquaint their people with the activities and teachings of the Church. One minister just in from a small-town pastorate says, "It took me three years to sell them on it. I sold the idea to my new church in ten minutes."

One of the most difficult situations is where one respected person has some prejudice against the EFP method, or some editorial feature, and uses his influence to block a plan which might bring a message from the Church into the homes of the whole congregation and the hands of the young people. The most difficult situation of all is when a minister can't be bothered, or a lay official is so careless that the plan is never presented to official board or congregational meeting.

The most helpful situation is for leading churches and influential ministers to set an enthusiastic example. We are hopeful that many new congregations will enroll following their annual meetings. And that many of those already on the plan will add a great many new families.

In recent months every area of the Church has shown gains. The following table shows percentage of active families which subscribe:

Alberta	43%
Saskatchewan	43%
Ontario and Quebec	40%
British Columbia	35%
Manitoba	22%
Maritime Provinces	14%
(with *United Churchman*)	34%
Newfoundland	13%

The Maritimes have their own Conference paper, *The United Churchman,* which has been enjoying rapid increases in circulation under the editorship of Dr. Fraser Munro. A few years ago it had about 2,800 subscribers; it has now passed 11,000. THE OBSERVER and *The United Churchman* co-operate in Every-Family Plan arrangements throughout Maritime congregations, and about 34% of active families receive one or both papers.

Although Newfoundland, of all the church, indicates the least interest in reading a Church paper, in recent months it has made the greatest proportionate growth. ●

CIRCULATION GROWTH

1939	**11,500**
1952	**45,000**
1953	**85,000**
1954	**120,000**
1955	**155,000**
1957	**192,000**

LARGEST SUBSCRIBERS

Kingsway-Lambton, Toronto	**1,173**
St. George's, Toronto	**1,001**
Danforth, Toronto	**928**
Ryerson, Vancouver	**899**
Southminster, Lethbridge	**887**

SMALLEST EFP CONGREGATIONS

Kaskawan, Ont.	**3**
Nashwaak Bridge, N.B.	**3**
Outram, Sask.	**6**
Spencer's Cove, Newfoundland	**7**
Tomifobia, Que.	**8**

ABSTAINERS

PRIME MINISTER DIEFENBAKER is reported to have surprised Sir Winston Churchill in London last June by declining to share a bottle of brandy with him. But those who know the Prime Minister have long been accustomed to see him sip his fruit juice while others drink cocktails.

Finance Minister Fleming, and several others in the new Federal cabinet are abstainers. And when the Hon. Donald Fleming moved into his new office—one of the most distinguished and difficult in Canada — he followed another able and respected abstainer, the Hon. Walter Harris.

Hon. D. Fleming

Hon. Walter Harris

Across the country the majority of Provincial premiers are either total abstainers or very abstemious men. In a good many ridings teetotalling candidates were elected to Parliament while their free-wheeling drinking opponents went down to defeat. Social Credit makes much of the abstinence of its members of Parliament. CCF leaders are known for their temperate personal lives.

THE OBSERVER set out to ask questions of some who don't drink. It discovered the list could be made very long, but decided to limit this to statements from a distinguished few.

The majority queried were reluctant to be given publicity, feeling a little self-conscious that it might appear to be making some pretention to virtue. Mr. Fleming, in giving permission to include him in the list, said he felt he had better commend abstinence by example rather than by a statement for publication.

The Hon. Howard Green, Minister of Public Works, says:

"In my opinion, being an abstainer is no handicap in public life in Canada, and over the long term is of considerable help. I believe that Canadians from coast to coast respect the right of the individual to make his own decision about the use of liquor."

The Rt. Hon. James G. Gardiner, former federal Minister of Agriculture, says:

"As a boy I sold newspapers on the streets, and the saloon was a natural place to sell. So I learned early and at first hand what liquor can do to people. I am a life-long total abstainer. I have associated freely socially, in business and public service with people who drink, from all levels of society; in the lumber camps of Michigan; in football, baseball, hockey and other athletic clubs; in threshing gangs and farm organizations in the west; in political organizations, municipal, provincial and federal, from one end of Canada to the other; in Britain and other countries at all levels including Royalty; at banquets in a dozen countries attended by representatives from scores of nations, and I have never found abstinence a handicap in any way. I am convinced that so far as I am concerned, if I had not be an abstainer, I would have fallen by the wayside long ago."

Stanley Knowles, M.P., CCF deputy-leader, says:

"I see no reason for changing a life-long habit of abstinen When I was active in the ministry I was reluctant to para the fact of my being an abstainer, for it seemed preferable th it just be taken for granted. I still feel that way, although am sure that during my many years in political activity I ha been able to accomplish far more as an abstainer than wou otherwise have been the case. These words are brief, becau to me it seems better just to have it taken for granted that m personal habits in public life are the same as they were wh I was an active minister. This is a matter concerning whi everyone must make his own choice. I made mine quite free I want the other fellow to be equally free to make his, wheth the result is the same as mine or not. I believe, however, th many of our people would be more free to choose abstinen if it weren't for the costly advertising and widespread prop ganda to which our society is subjected. And why? Becau of the tremendous profits made by the liquor industry."

Premier E. Manning, of Alberta, says:

"I have never found the fact that I am a total abstain any handicap or source of embarrassment. On the contrary have found that people respect the right of an individual abstain as much as they respect the right of another man drink, if he so desires.

"In over 22 years in public life I have had more th ordinary opportunity to witness the far-reaching injuri effects of excessive drinking on family, community and busin life. I have yet to meet a man who has been made a bet man, a better husband or father, or a better business man the use of alcohol. I have known many where the reverse h been obvious."

Mr. Justice R. L. Kellock, of the Supreme Court of Cana says:

"Early in life I became impressed with the risk entailed the use of alcohol and determined, for my part, not to incur I do not think I have been handicapped by that decision rather have enjoyed what I can only describe as a feeling freedom. I have also found that a sense of humour assists preventing one from being too much concerned with what oth people may or may not do."

Dr. Gershom Mason, distinguished Queen's counsel a eminent Bencher of the Law Society of Upper Canada, says

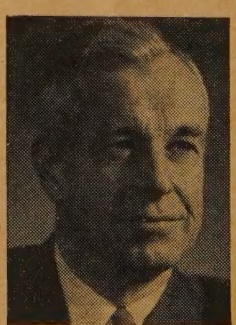
"When I was a boy of fourteen I promised my mother would have nothing to do with alcohol. Later I realized wh a sensible idea that was, and I believe it has saved me a gr deal of trouble all through my life."

Hon. Howard Green

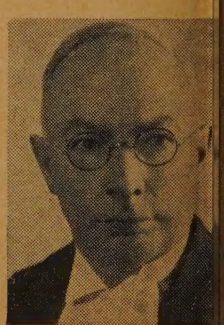
Rt. Hon. James Gardiner

Stanley Knowles

Premier E. Manning



Mr. Justice Kellock



Dr. G. Mason

UNANIMOUS

Dr. A. B. B. Moore, President, Victoria University, says:

"It has long been my conviction, influenced both by a home here total abstinence was taken for granted, and by some nowledge of the deep human problems involved, that my life ould not be complicated by the drinking of alcoholic beverages. urther, I felt that my ministry, particularly in relation to the oung people of the Church and University, could be more ffective if I were an abstainer. My position is, of course, no ecret, although I have never thought it necessary to announce with a fanfare of trumpets, and I have always found that ther people respected one's convictions even when in disagreeent with them."

C. H. Millard, International Trade Union Director, says:

"I have on rare occasions taken light wine when it was ustomarily served with meals in some countries abroad, and the strictest sense of the term, therefore, I cannot claim to e a total abstainer.

"Over the sixty years of my life, and with the exceptions oted above, I have abstained from the use of beverage alcohol, nd have tried by example rather than precept to influence my amily and associates along the same lines. In the last few ears, I have more and more found myself called upon to attend inners, receptions and cocktail parties where all sorts of liquor s offered to guests. Personally, in refusing alcoholic drinks, I ave experienced no feeling of failing to do what was socially xpected. Indeed, I am finding more and more persons who ecline to indulge, and in many cases, particularly cocktail arties, fruit juices and soft drinks are being provided.

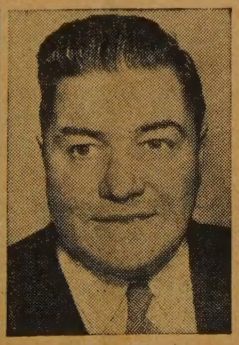
"I do not regard abstinence as a virtue, especially where here is no personal weakness, or temptation. To close friends nd associates I have often remarked, 'It takes no courage on ny part to refuse liquor, because I'm just plain scared of the tuff. In my work I find it easy to make mistakes and do foolish hings when I am sober—I'm afraid of what might happen if were even partly drunk'."

Mayor Donald H. Mackay, of Calgary, says:

"The man or the woman who dares to be different nowadays s almost an oddity. Yet a frank appreciation of this youthful ountry demonstrates that it has been the man and woman who ave dared to be different who have set the cornerstones of ational growth. I prefer to dare to take a stand and dare to nake it known that I see no value in the modern social claims ccredited to drinking.

"Today, individuality is discouraged; personality is disparged; ingenuity is criticized; novelty is frowned upon. I have chieved my mark in life thus far without the assistance of iquor, and if there was any suggestion that future success were lependent upon succumbing to this highly unnecessary habit I vould gladly stand aside."

Dr. A. B. B. Moore



C. H. Millard

D. H. Mackay

I'M JUST PLAIN SCARED OF THE STUFF

C. H. Millard

A FEELING OF FREEDOM AND A SENSE OF HUMOUR

Mr. Justice Kellock

ALMOST AN ODDITY

Mayor Don Mackay

ABSTENTION HASN'T HANDICAPPED ME

Rt. Hon. James Gardiner

I PROMISED MOTHER

G. W. Mason

CANADIANS RESPECT INDIVIDUAL'S RIGHTS

Hon. Howard Green

MY ADVICE: LEAVE IT ALONE

Premier E. Manning

Homewood

Chamberlain *Panel Moderator* | Walmsley *Education* | Kinmond *Press* | Honey *Church* | Service *Medicine*

INSIDE RED CHINA

Two recent visitors to Communist China – *Globe and Mail* reporter William Kinmond and University of Toronto Professor L. C. Walmsley – discuss what they saw with two former China missionaries, the Rev. Floyd Honey, Associate Secretary of Overseas Missions, and Dr. William Service of Lindsay, Ont., and Frank Chamberlain of the Board of Information and Stewardship

Chamberlain: You were one of the first newspapermen allowed into Communist China, weren't you, Mr. Kinmond?

Kinmond: That's right. *The Globe and Mail* sent me to Red China to see what was happening. I spent 71 days there and travelled 7,500 miles.

Chamberlain: You were there recently, too, Dr. Walmsley. How did you get in? They are very strict about it, aren't they?

Walmsley: Not a bit. I had no difficulty at all getting in. I was invited by a cultural organization and I went because I felt there was a tremendous amount that I could do for my work here as well as helping friendly relations between East and West.

Kinmond: Dr. Walmsley, you say you had no trouble getting into Red China. I think it illustrates the difference in the approach of the Red Government. Because you were invited by one of their cultural organizations they looked upon you as friendly. I use the word advisedly. In my case, as a western newspaper man, as a foreigner, I was viewed as a spy and an enemy. I had to apply for a visa and it took me six months to get it.

Walmsley: I don't like that term "friendly" because I went with the idea that I was absolutely neutral.

Kinmond: I apologize for having used the word "friendly." I didn't mean it in that sense. Having been invited by some organization in Red China, you must have been viewed as a friend of China.

Walmsley: Not necessarily.

Chamberlain: You were well known in China.

Walmsley: I was known in China and they knew what I was doing here. They had invited 20 University professors from Hong Kong, 20 from Australia and, I heard, that they had invited a number of people from Canada and elsewhere. I expected to join up with the group, but I didn't.

Kinmond: That's true. Dr. Walmsley is quite correct in that. They told me that they had invited these people and asked why more Canadians didn't come. I could simply say that unfortunately in our country people who travelled to Red China at that country's invitation on their return were rather suspect.

Walmsley: Did you gather any information that would lead you to a conviction about the problem of Canada's recognition of Communist China at this time? What do you think about it?

Kinmond: There are obviously two sides to it. First is you can't ignore the existence of 600 million people. I don't think it is that simple. I don't think for one moment that the vast bulk of the Chinese are Communists, nor are ever likely to be. I think, rightly or wrongly, that Communism is alien to the Chinese people, and recognition now would simply be recognition of the government. It would strengthen the hand of the Government and the hold it has on the people. I can't see that recognition by Canada would be of any assistance to the ordinary Chinese.

Walmsley: It is perfectly true that there is only a very thin veneer of Communism in China, but would recognition of it change the attitude of the group in control and make them co-operative or more friendly with Canada or the Western powers?

Kinmond: I don't know, Doctor. I wish I *could* answer these questions. I can't help thinking that recognition by Canada would simply strengthen the Peking government in its fight to become legitimate. They could point out to the Chinese people that if Canada recognizes them they must be a legal and lawful government.

Honey: But whatever we may think about it, it *is* the government of China and it is very difficult to define what is a legal and lawful government. The government of China came into being as the result of a revolution, but so did many other

governments which we do recognize. How would you distinguish?

Kinmond: I am not presuming to believe me, but I think in this instance that what happens to China *is* important. If we recognize, or the rest of the world recognizes Red China, what is the effect going to be on other parts of Asia? We're simply giving the Reds, I think, a weapon to turn the rest of Asia against us.

Walmsley: What about Great Britain's recognition of Communist China? Did that have any effect?

British Regret Haste

Kinmond: It was the Attlee Government that decided to recognize Red China. I was in London for two weeks and talked to the British government people and the Board of Trade, and I got the impression that they rather regretted their haste in recognizing Red China.

Chamberlain: You can't see any compromising with China. Dr. Walmsley, is he on sound ground?

Walmsley: I don't think so. Theologically, I don't think we have the right to ignore groups of people in this way. I don't see any logical reason for not recognizing Communist China. Everywhere I went I felt that if there was recognition much of this chip-on-the-shoulder defense mechanism of Communist China would be completely removed.

Honey: One of our problems today is that we have no proper official channel of communication between ourselves and China. If you want to have any kind of negotiation you have to go through some third party.

Chamberlain: Bill, do they feel out on a limb; do they feel isolated?

Kinmond: They left me with the impression that they felt sorry for me. I was wrong and they were right; it was just too bad, but maybe they would get me eventually. The British have legations in Red China—Peking and Shanghai—which would be useful as listening posts, but they have very little freedom of movement and don't know much about what is going on.

Not in U.N.

Chamberlain: Which one of you can answer the question why Red China is not in the U.N.?

Kinmond: Simply because they refuse to admit her.

Walmsley: I doubt that, really. I think the simple reason is because of pressure exerted by the United States.

Kinmond: I agree with that, but I also agree with the reasons for the pressure.

Honey: I would like to know about the condition of the rural people in China, the peasants, formerly the tenant farmers. Just as I was leaving they were carrying out a programme of land reform and these people were being given the title deeds to their property. Since then I understand that they have been moving into co-operative schemes and working toward the ultimate objective of collective farms. I believe there are some pilot projects already in operation. Did you get a chance to see whether the condition of the peasants now was better than before the Communists took over?

Kinmond: My difficulty was that I had no means of comparison. I thought they lived in dreadful poverty. I had read a great deal about pre-revolutionary China and had a fair mental picture of how they lived then, and I can't see that there is any improvement. I visited a great number of farm homes in the Peking area and also in the northwest area.

Walmsley: As far as I could make out the condition of the peasants has improved over what it was before. I felt that they were better dressed, had more to eat, seemed healthier on the whole than 10 or 20 years ago. Nevertheless, I have a great many questions about co-operative farming and collectivization of the farms because I feel that it is one other means for the central government to be in complete control and authority over the peasant. In a very few years they will own the whole country. Everybody will be employed, at this rate, by the government.

Chamberlain: Are the great masses of the people, urban and rural, better off under the new regime? Are they happier, more secure?

Secure but Unhappy

Kinmond: They are probably more secure. Whether they are any happier is a debatable point because I saw little evidence of happiness in China.

Service: One of the characteristics of the Chinese people that stands out best in my mind is their love of fun, their sense of the ridiculous, their laughter. They used to laugh a great deal. You didn't find that?

Kinmond: I had expected to find a natural gaiety and was struck by its absence. I felt the difference when I got to Formosa. I think conditions are much different there.

Honey: I think one of the problems in China today is that everybody is so busy working toward production quotas, and toward objectives set for them, that they have lost some of the lightness of touch that we knew.

Kinmond: Strangely enough, I got the impression when I first arrived that everybody was busy, everybody was doing something, everybody was working, and it was a very healthy atmosphere. I discovered after I had been there a few weeks that this actually isn't the case, because you find that people are not really doing anything. They are moving back and forth from one place to another, but are idling around. You will find groups of young people who don't seem to have anything in particular to do with their time.

Walmsley: It seemed to me that everybody had a job to do in China, but I was surprised to find in the teahouses on an afternoon, a great many people drinking tea and enjoying themselves.

Chamberlain: Am I right, Mr. Honey, in saying that there are no outside churches or outside missionary societies now actively represented in the Church of Christ in China?

Honey: That's true. But the Church of Christ was established as a result of missionary activity, and is still carrying on its work.

No National Church

Kinmond: The question was asked whether the Chinese were working towards a national Church in China, and the answer to that was "No."

Chamberlain: You mean authorized by the Chinese Government?

Kinmond: They said not. They said that was not the purpose of it.

Walmsley: They would not recognize any religious group. I had an interview with the government representative of the religions in China, and he said that ideologically the churches—not a single church—had no contribution to make to the present socialist set-up in China. And he said he thought when the proper socialist State was established all religious forms would gradually be lost. So they are tolerating religion. The sooner it disappears the happier they will be.

Kinmond: Yes, because it is not a menace to them at the moment.

Chamberlain: Is the Church in China free of interference?

Kinmond: I believe so.

Walmsley: It is free from interference so long as it conforms to the central doctrine of this form of government.

Kinmond: So long as they stay within the church walls they are all right. I think we ought to be clear first on what religious freedom means in Communist China. The only thing that's guaranteed the Chinese is freedom of religious beliefs. They can believe what they like. There are no guarantees that they can practise their religion.

Honey: There have been repeated assurances, I believe, on the part of the government that there is no intention of

Over

interfering with the freedom to practise their religion.

Kinmond: How much confidence can we place in the assurances of a Communist government?

Honey: I am concerned about the impression the Canadian people are going to get from what has been said about the Chinese Church. They are going to come to the conclusion that Christianity is pretty well washed up in China. I don't believe that is true. There is pretty good evidence that the Church is actually growing, although there was a drop in membership when the communists first took over. Certainly baptisms are taking place in considerable numbers here and there. It is true that the Church can't hold evangelistic services in the streets, but Christians are able to carry on evangelism within their own buildings and evangelistic services are being held. Here, for instance, is a report of a church in Shanghai which held a series of meetings that resulted in 100 decisions for Christ.

Service: Do you think the church, though numerically smaller, is spiritually deeper?

One per cent. Protestant

Kinmond: I wonder if we could look at 650 million people in China. Out of these three million are Roman Catholics, 700 thousands are Protestants, of whom 100 thousand are Anglicans.

Honey: Where did you get these figures?

Kinmond: From Bishop Ting in Nanking.

Chamberlain: Are they fairly accurate?

Kinmond: They are his figures, and I was in no position to quarrel with him.

Chamberlain: What are the results of 80 to 100 years of missionary enterprise in China? Do you think they're good? Are they worth all the money and the labour and the lives that we have put into them?

Walmsley: I think there are many indirect results of the Christian Church in China. I think we have been tremendously effective in bringing about many of the social reforms, the education of women, the medical work, the development of science.

Service: Very definitely, a tremendous contribution has been made. For instance, our church was the church that established the first and the very best dental school in the whole of China. In the field of medical work, I think it is historically true that the church has led in that field, too, throughout the country. Those efforts are bound to carry on into this new regime.

Honey: The fact that our schools and hospitals have been taken over by the government would seem to indicate from one point of view that that is a lost cause, but it isn't, really. There are Christian doctors in our hospital in the West China Medical College. . .

Walmsley: That's what I found when I had a session with this government official on religion. He discredited missions as much as he could, but when I went to West China Union University, which is now the medical college, I met at least ten of the men I had known formerly and I came away with the impression that the big plant was being maintained on the foundation that had been laid by The United Church of Canada medical work.

Chamberlain: What operations in missionary work did The United Church of Canada have when the Communists took over? How many missionaries did we have there?

Honey: Our largest area was in West China in the province of Szechwan. The second largest was in Honan in North China, and the smallest of its three areas was in South China near Canton. There were about 160 United Church of Canada missionaries in China just before the Communists took over. Our peak year was in 1927, when we had a total of 285 missionaries. After that there was a considerable drop as a result of the depression, World War II and other factors.

Chamberlain: Was some of the United Church's property turned over to the Chinese Church before the Communists took over?

Honey: The church property had been turned over, and, of course, the policy was gradually to give it to the Chinese Church as it became able to take over.

Chamberlain: All of you, Mr. Honey, Dr. Walmsley and Dr. Service, were asked to leave, were you?

Walmsley: No.

Service: No.

Honey: No.

Chamberlain: Why did you leave?

Walmsley: I left because I saw my wo was folding up, because of pressure Communists in the North, and becau I had had this invitation to join the st of the University of Toronto.

There Under Communism

Honey: I was not asked to remove myse but I came to the place where the on logical thing to do was to apply for a exit visa. I was there about two yea after the Communists came, but about year after their arrival things came the place where we decided there wasn much point in attempting to remain. W felt that we were becoming more of hindrance than a help, an embarrassme really to the Chinese Church, so w simply applied for an exit visa.

Service: I was born in China, and I too my High School and University trainin in Canada and returned to China in 194 I was the Administrator of the Canadia Mission Hospital in Chungking, a 20 bed hospital, and in the medical capacit I was in charge of the surgical servic I left China in 1948 on my regular fu lough intending to return to China in th very late Fall of 1949, but just abou the time I was due to leave the Com munists entered Chungking, and so didn't go.

Missions Failed?

Chamberlain: Bill, you wrote that mis sionaries had blocked progress i something?

Kinmond: The reference was by Dr. Tu and he was describing what he though were some of the weaknesses of th foreign element of the church at tha time. The foreign missions, he claimed had been unable to cope with the prob lem of opium, prostitution and severa other problems, and he simply sprea his hands and said, "Now, these problem don't exist. The Church couldn't defea these things; now they don't exist."

Honey: It is hardly fair to compare th efforts of the church with those of a government with all the control of gov ernment machinery, especially in such things as opium.

Kinmond: I agree with you.

Are the Chinese really Communists? — Should Canada recognize Red China? — What has happened to the churches, schools, people?

Walmsley
"Don't like that term friendly"

Kinmond
"How much confidence?"

Honey
"How would you distinguish?"

Service
"They used to laugh"

Honey: The groundwork for a good deal of the reform that has taken place was in the educational system established by the church.

Kinmond: The criticism made of the Christian church and the missions was that people were attracted to it not only on the basis of Christianity, but that there were fringe benefits which attracted them, more perhaps, than faith itself. If you would adhere to a foreign mission the chances were that you could participate in any relief food or clothing.

Chamberlain: That's true of many missions.

Walmsley: As a matter of fact, there may be certain benefits derived from being a Communist.

Communists Are Opportunists

Kinmond: There is no doubt about it. A great many of the so-called Communists are simply opportunists.

Honey: I think undoubtedly it is true that there have been some people who have come into the Church for unworthy motives but perhaps the best answer to that is the fact the church is still there. If they were opportunists they had their chance to get out.

Walmsley: They do not enter the theological seminary today with any mixed motives.

Chamberlain: Are men, women and youngsters going to church regularly? Are the churches filled?

Kinmond: In Shanghai they told me that one church seating about 4,000, gets about 2,000 people now. I peeked into several churches and it was a fairly mixed congregation, fairly average, like you might find here in Canada.

Chamberlain: Are they training ministers, as we do here?

Walmsley: In Nanking there were 105 students in attendance and there were 90 ministers who had returned to the theological seminary for a refresher course.

Honey: I believe that there are a total of nearly 400 for four theological colleges: Chungking, Nanking, Peking and Canton.

Chamberlain: We have in the United Church 600 students, haven't we?

Honey: Over 650.

Chamberlain: Who puts up all the money required for these theological seminaries? Are they supported by the government or the church?

Walmsley: I think it is the church. There was one strange thing about the government. I couldn't understand why in Peking the government had expended thousands of dollars repairing two Buddhist temples, a Confucius temple and so on—religious institutions—when I didn't see any indication of them doing anything for the Christian Church.

Honey: I believe a good deal of the support comes from rents on church properties. The theological colleges themselves have property the government permits them to rent. A Quaker delegation which visited China two years ago reported that the churches were supporting themselves partly in that way, too. They don't pay taxes, I understand, on church property that is used for worship but if these are rented they pay taxes.

Kinmond: I was told that the government was gradually squeezing them out of these properties.

More Shoes on Their Feet

Service: You mentioned that probably the Chinese are better off now than they were under the old regime. I wonder if we could strike a credit-debit balance here and find out in what other ways the Chinese are better off.

Kinmond: I think I'll have to leave that to Dr. Walmsley because he has a basis for comparison, and I haven't.

Chamberlain: What about shoes on the youngsters' feet?

Walmsley: They have more shoes on their feet and more shirts on their backs. They were better off materially.

Chamberlain: What about spiritually?

Walmsley: I felt that the great masses of people, and this rather surprised me, seemed to fall into the new regime without too much resistance. I felt the motivation was much better than I had known it before, also that they were not aware of the price they had to pay for this because they have never been aware of it. They have never had the freedom of speech. They have always been dominated by landlords or warlords or people like that. As you know, our taxes in Chengtu were paid years in advance. They have never known these freedoms so they do not resent, at the present time, too much being denied them.

Honey: Would you say that the external controls touch their lives at more points now than they used to, and are they aware of it?

Walmsley: I would like to know if Mr. Kinmond has any evidence on that. Do they resent in any way the control used upon them? Do they feel they are restricted? I felt it very decidedly among the higher educational group, but I didn't feel it among the great masses of country people or the workers.

Really No Privacy

Kinmond: I don't think they feel it too much. The Chinese people have never really had privacy. They like to live in groups, so that everybody knows what everybody else is doing. That is one of the most effective weapons the Communists have been able to use to control people; they are able to control them in small groups and have them spy on each other. I don't like to use that expression, but that is exactly what happens. They have the street committee and they have it reduced to about 100 people. In China it is simple to control a group of 100 people and within that group there will be two or three people who are responsible to report on the activities of the other people. They report on such essential things as smoking a new brand of cigarette, whether they have an extra good piece of pork in the pot. If they are heating their houses a little longer than the other people, they must explain how this thing came about.

Honey: Do they accept that?

Kinmond: They accept it. I discussed it with the interpreters and said that this is an interference that we wouldn't put up with and that I couldn't understand how they could bear it. They said, "What's wrong with it?"

Walmsley: They haven't known anything

(*Continued on page* 20)

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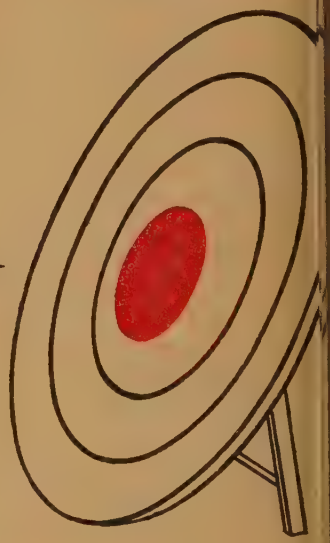

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'or the rest of Canada the Smiths have Not Jones—there are only fifteen of m — nor Browns, only 23, but if you nt the Smyths and Smits, there are 41 itled to "The Reverend" in front of ir initials.

'he McDonalds, MacDonalds and the cdonalds number 30, and when Dame ra McLeod arrives from the Isle of e to review the clan, she will be able summon 27 who may wear the kilt and an dickies.

'he Frasers will insist that quality makes for lack of quantity, numbering only enteen. The Stewarts and Stuarts have so have the Scotts. The McKays and ckays and MacKays have 13, and the npbells are coming with seven.

'he Johnstons, Johnsons and Johnstones l all the Mc's and Mac's, but they lude the Irish as well as the Scots to al 34. The Thomsons with and without "p" have twenty-two, and Clarkes with l without the "e" have 17.

'here are ten Morrisons with two "r's"; Pattersons with or without two "t's"; Andersons; 13 Millers and Millars, and Mc and MacKenzies, 14 Wilsons, 13 ungs, 12 Taylors and Williams.

'here are five Shorts and Longs, and two rtens. One More and two Mutchmor's; ays, Greens, Browns, Whites, Blacks— Reds.

Ecclesiastical Tone

The United Church list of ministers (in the 1956 edition) has a nice ecclesiastical tone and Biblical flavour, with patriarchs, prophets and apostles. There are Abram, Moses, Samson and Samuel, Amos, Daniel, Thomas, James, John and Stephen.

There is a Bishop and an Abbott, Dean, Friar, and Parsons, an Usher and an R. C. Nunn.

There is a Church and a Chappel with a Cross, Organ, Psalter and Bell. There is a Groom with a Dickie, and a Coffin for a Toombes. There is no Sir George McLeod, but the list is Royal, with an Earle, a Baron, a Knight, a Prince, and even a King.

A Nice Taste

The United Church clergy are a tasty lot, with Honey, Cinnamon, Citron, Currey and Currant. Preachers grow weary of the punning jokes from the congregational pranksters, but they could Cook with Gass or Cole, Boyle with Wood or Woods. You can Frye to a Crisp, Burn the Bacon, or Sears the Mutton Bone with Onions to produce a Cann of Chow. Then there are the Staples like a Bushell of Rice or Oates. The only Beveridge is Ginn.

Geography shows one may go East, West, North but not South, and find Ireland and Britton, with Irish, Scotts, and French.

Militarists may pun on Warr, Speers, Shields, Gunn, and to Wynne you must March and not Flagg or there will be a Slaughter or something. No uniforms, but Buttons, Tye, Hatt and Coates.

There are among the preachers, Tanners and Taylors and Weavers, Bakers and Barbers and Butlers, Constables, Carpenters and Cooks, Drivers and Fidler and Foreman and Workman. There are Huers and Millers, Miners and Porters. There is a Gardiner for the Garden, and a Bush, a Plant, a Rose, Holley, Lavender and Moss, and many more.

If Messrs. Gilbert and Sullivan were about they would find that there is Day and Knight, Dark and Bright, when its Gale and Snow and Rainey. There's Braine and Brawne, Short and Long, the Gay and the Smillie and Curley. There's Fee and the Fines, and you Waite for the Laite, and you Cant and you Wood and you May. There's a Penny and Pentz and Stirling. There's Keene and Sharpe, Little and Small, Comfort and Meek, Purchase, Sales and Riches. There is Golightly Forth in a Pace or a Stride, with the Freake, the Goodfellow and all the Fokes and Cousins, etc.

There are Hares and Foxes and Badgers, Lambes, Steeds and Steers. And Henns and Drakes, Jays, Larkes, Wrens, Peacocks, Parrott, Swallow, Pidgeon, Swan and Crowe.

And for those who travel you could go up the Lane, through the Field, past the Marsh, over the Bridge, across the River, along the Banks of the Lake, or take the Ferry over the Waters of the Brooks, or Park by the Poole in the Lee of the Bay, on the Beach by the Harbour.

All of which has no moral except to add that the *Christian Science Monitor,* which is a great paper, says the function of the religious press is to inform, enlighten, explain, awaken and entertain. If you have read this far you will have been informed that there are a lot of preachers with names as varied as their personalities and perhaps it has been entertaining. ●

Rev. J. A. Davidson

Roman Collar

Mrs. J. Shilton

R. J. Fraser

• Not Good Enough

Ad Lib

By J. A. DAVIDSON

EVERY minister from time to time has dealings with the person who says, "I don't take Communion because I'm not really good enough to take it." And perhaps most of us feel on particular occasions that we shouldn't go to the Holy Table, and we can understand and sympathize with those who experience such feelings.

But, on the other hand, is there not a certain amount of self-deception and smugness in the attitude of some of the people who say that they aren't good enough to participate in the Sacrament of the Lord's Supper? It tends to caricature the Sacrament and miss its whole significance. And it is smug because it seems to suggest that people who do take Communion, or many of them anyway, aren't good enough either but haven't the honesty and candor to admit it the way some honest and candid people do.

It is, indeed, a curious misunderstanding of the Christian religion which insists that one ought not to participate in certain Christian practices until one has attained a rather exalted degree of spiritual and moral excellence. This whole "good enough" business in religion is wrong. And the wrongness is underlined when applied to the Sacrament of the Lord's Supper. It is a grotesque misinterpretation which sees the Sacrament as in some way a symbol of man's perfection, with participation in it looked upon as an award for high honours in an extremely difficult spiritual and moral examination. If we use standards of near-perfection, is there anyone who is "good enough" to take Communion?

But, of course, there is no suggestion here that we should come to the Sacrament "cold." We must look into the very depths of our hearts before we go to the Holy Table. St. Paul lays this down very simply and very definitely when he writes: "Let a man examine himself, and so eat of the bread and drink of the cup." (1 Cor. 11: 28.) St. Paul didn't tell his readers that they must be able to declare themselves spiritually excellent and without moral blemish before they come to the Sacrament. But he did insist that they examine themselves. Confession of sin must come before Communion. It is not an idle paradox to say that acknowledgment of unworthiness is the price of admission to the Sacrament.

An invitation to Communion that is found in an English Congregationalist service book seems to put this whole matter in its proper perspective:

"Come to this Holy Table, not because you must but because you may; come to testify not that you are righteous but that you sincerely love the Lord Jesus Christ and desire to be his true disciples; come, not because you are strong but because you are weak; not because you have any claim on heaven's rewards but because in your frailty and sin you stand in constant need of heaven's mercy and help; come not to express an opinion but to seek a Presence and to pray for a Spirit."

• What! No Prophets?

As I See It

By ROMAN COLLAR

NO, they haven't been around lately—anyway, I haven't met them or heard of them. Not so long ago, one of my well-informed friends told me gravely that "the time of the end is at hand." He explained it by the preponderance of empty pews at the evening services — "a falling away!" How about the increased attendances at the morning services? And in many Churches two morning periods of worship?

About the same time I had advertised a topic, "What Will Happen Next?" An elderly parishioner came in before worship began. Said he to me: "Are you going to tell us when Armageddon is going to take place?" The groove in which that man's mind runs is unmistakable. I had no idea that he regarded me as the son, or the seventh son, of a prophet. It was perhaps a compliment, but I leave to God to work out certain things as it pleaseth Him.

There are still alive those who remember "Pastor" Charles Russell, founder of the Millennial Dawnites. After bearing several names, the group now seems stabilized as Jehovah's Witnesses. Russell, whose name was well-known in our city through a C action, in which he fared badly, infor the world that Christ *came* in 1874, 1914 saw the End of the Gentile ti "and the full establishment of the K dom of God." (*Scripture Studies, Vo* p. 99.) Judge Rutherford, Russell's cessor, went one better when he wr "In 1914 Satan was cast out of hea down to earth." (*The Kingdom,* p. From the same informative source we this: "In 1914 the Lord Jesus came second time, and in 1918 He began gather faithful followers." (*Ib.,* p. 7.) the same Mr. Rutherford definitely that "It was in 1914 that the war in hea took place." The year 1914 seems to h a fatal attraction for these "prophets."

Anyway, and extraordinarily, thousa of this aggressive group believe that th astonishing things happened on the d mentioned. This information must hav jolting effect on devout "Post" and " millennarians," if not on all of us!

A few years ago, *Zion's Herald* had editorial on "Wanted—A New Beast the Crisis Prophets," in which it jocul lamented that the prophetically incli are, to their embarrassment, tempora out of "Beast." If my memory serves faithfully, there were references to "Beasts" — several popes of Rome could have been fitted securely into mystic number of the Beast, 666. TH is at this moment in Toronto a trem dously successful preacher who expe proved Mussolini's fitness for the hon of being the Beast. This slight error not dented the attendance on his minist Lenin, Hitler, Stalin — has anyone m tioned Nasser—in recent times have b covered with the skin of the Beast certain prophets.

Ah me, even in these days of unpre dented educational advantages, we o need to be wild enough, shout loud enou or be dead-pan enough with our prophec and the gullible will believe. It would well-spent time to meditate on Matth 24: 24.

And finally—What shall it profit us Julian, the Apostate, or Stalin be Beast, if we lose the time taken to pro

• Good Old Custom

the same, which time should have been of more profitable use to proclaim the unsearchable riches of Christ?

After all, speculation is not the Gospel!

Prudence in the Parsonage

By JEAN SHILTON

HOLIDAY customs have a way of living on long after their significance has been forgotten. Few people understand why they light the Christmas tree or hang a holly wreath or eat plum pudding on Christmas Day, but these traditions have come down to us as an indispensable accompaniment to the festival.

Some customs have, of course, ceased to be observed as times have changed. In Scotland it used to be the custom to clean every corner of the house before the New Year arrived, a tradition which few housewives would care to honour in Canada today. If there is one week in the year when a general clean-up is not on the schedule, it is probably the holiday week between Christmas and the New Year.

Unfortunately, some customs have died which might have been very useful had they been preserved. Antedating our cleanly Scottish forbears by several thousand years were people who lived in primitive shelters. They began the New Year by burning down the old house and building another one, and that, to me, makes real sense.

As I survey my house on December 31st, I have a hopeless feeling that the only possible way to get rid of the mess is to set fire to it. The Christmas tree is slightly askew, and, looked at with cold objectivity, it is no work of art. The decorations, of the do-it-yourself variety, did more for the children who made them than they ever did for the tree. The doll carriages and truck and electric train which we set up on Christmas Eve with so much parental pleasure and pride have now become so many more Big Things to be squeezed into closets already bulging with last year's doll house and the year-before-that's rocking-horse.

The 105-piece minibrix set which was meant to encourage a small boy to be creative has succeeded in an unexpected way. He has found 105 original ways of scattering the bricks, and it is a poor day in which I do not walk on, stumble over or stretch for at least twenty-five. I step on chunks of plasticene with about the same frequency. Counting the pieces I scrape off the chairs and cut out of the baby's hair, the plasticene has as good a score as the minibrix.

That, of course, is only part of the story. I haven't described the impressionistic sketches on the bedroom wall, made with the new crayons. I haven't mentioned the glue on the window-pane and the well-sucked candy cane abandoned on the cushion of the easy chair.

It's nothing to get excited about. Christmas comes but once a year; they're only young once; let them have a little fun; these are the best years of your life; and all that sort of stuff. I believe it all, but on December 31 I can see no way out of the resulting chaos, save by the good old New Year's custom of burning down the house.

Happy New Year everybody! While you ring bells and blow whistles, I shall quietly strike a match and hope for better things in my next house.

• One for the Road

The Doorbell Rang

By R. J. FRASER

HENRY was only sixteen when he fought with the Dutch underground. The family lumber business was destroyed, and the girl he married had all her relatives perish under Nazi persecution. Hopefully, with a naïve trust in a distant unfamiliar Providence, yet to be further tried and tested, he sailed for Canada, with fifty dollars in his pocket. His youthlike charm and personality quickly won him a job, and then his little family joined him.

Welcomed to the family altar-side of a United Church home, their budding faith blossomed. Their old country culture and traditional customs made church seem a little strange, until Henry joined in the men's activities and offered himself to the ushering squad. Seeking to be of service, a Bible study group actually met in their pint-sized winterized cottage on the outskirts of the town. Then God sprung a series of surprises—answers to prayer—an unexpected legacy from an expatriated aunt, enabling Henry to take a course in American hardwoods, which equipped him for a more promising job, travelling buyer for a lumber firm.

Journeying by, he reported, "We've moved. Found a church, too, that suits us, and I've offered to teach in the Sunday school."

With certain circumstances in mind, I enquired, "How go the battles along the road?"

I was not surprised when he admitted, "Yes, I'm offered drinks, but it's all right once in a while. The Bible tells us how wine was used." The young Netherlander's quick smile was intended to be disarming.

"We're not living in Bible times, Henry. Besides, you don't really mean what you're implying. Let's look at it this way — I couldn't help any alcoholic until I had had my *last* drink. You have new responsibilities now, teaching 'teen-agers. Will your stories be clean-cut?"

He shook his head, still smiling. "Do you mean like Paul said, we mustn't do the things that can get another fellow down? I guess, then I've had my last glass of beer."

"Not 'guesswork,' Henry," I suggested. "Never mind telling me, but tell God."

The immediate frank response was characteristic—in simple words he *prayed* the conviction into a definite decision.

"Watch now," I promised. "God will put this into action along the road."

In three weeks his travels brought him around again, and he was buoyantly eager to report. "My former boss kidded a bit, then got serious. He said, 'You shouldn't be in the lumber business. You should be a minister'."

"A second man exclaimed: 'What? You *prayed?* That's sure a new way of starting out with, 'Have one for the road!' "

Henry paused at the door. With a new strange, but *earned* authority, still smiling he commanded: "Keep me in mind now. I've started to teach that Sunday school class." •

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The Question Box

We welcome queries to this box, and we will try to answer questions briefly. But please be brief. We may take the liberty of re-writing questions and combining several similar questions in one.

Q. Does the last verse in the 23rd Psalm refer to after-life or this?

A. Our Hebrew reading friends say "this life."

Q. Do you know of any Scriptural text which says we will meet, see or know our loved ones in the next world?

A. The Scriptures are not explicit. The conviction is strengthened by such verses as 1 Cor. 13: 12, "then shall I know even as I also am known," and references to the "whole family in heaven."

Q. Doesn't the United Church object to any form of chance prizes—even door prizes for fashion shows, etc.? Please don't print my name as this is a suburban community.

A. Why should THE OBSERVER get into trouble when you're afraid? Yes, we object. But there are things we object to more.

Q. Is it proper for an adherent supporter of the United Church to take communion, and take part in the annual meeting?

A. (a) Yes. (b) There are some things laid down in the *Manual* on which only members may vote.

Q. If a parsonage is completely furnished by the pastoral charge, is it responsible for the cost of moving expenses of a minister's personal effects?

A. It is proper to include in a minister's call the assurance that his moving expenses will be paid by his new charge. If the house is completely furnished it is probable that his expenses will be less.

Q. In the case of a congregation with a completely furnished parsonage calling a minister with his own furniture, who is supposed to put theirs in storage, minister or charge?

A. This would have to be worked out by reasonable compromise, and it would be wise to have a good understanding at the time the call is issued and accepted. We think that it is such an important thing for a minister and people to get their work together well started, that both people and minister will negotiate wisely in the interests of harmony.

Q. Does the United Church believe there can be any justification for obtaining a Reno divorce in order to re-marry?

A. The United Church, of course, does not express itself officially on such specific matters. But a Reno divorce suggests a flippant attitude towards marriage which could not be condoned. It also indicates collusion and perjury the church could not approve. Also such a divorce and remarriage would not be recognized by Canadian laws. At the same time there are tragic exceptions, and your letter indicates that such is yours. Such a divorce, for example, might be the only escape from marriage to the incurably insane, a violent criminal, etc. The report of the Commission on Christian Marriage is our chief guide in this. It upholds marriage as sacred, divorce as always tragic, frequently wrong; it expresses sympathy for those who suffer through broken marriage, and does not condemn Christians who seek in dignity to find a second chance for a happy home.

Q. Who may serve on a mission field?

A. The Board of Home Missions is responsible for supplying work to all candidates for the ministry recommended by Presbytery. After the candidates for the ministry have been appointed, consideration is given to others who may have indicated an interest in Church work, and who ought to have the full approval of their minister and session as a suitable person to represent the Church. The candidates must be at least 18 years of age and in good health and with a message.

Q. Should a person who does not believe in the after-life be expelled from membership in the United Church?

A. If he is blatant and profane in his denial seeking to destroy the faith of others, the Session should take action. If he is sincerely struggling with his doubts, and seeks to fashion his life after Christ, we believe not.

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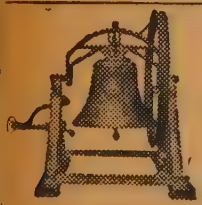
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Young men are still entering the ministry, and new converts are receiving baptism – Honey

(*Continued from page* 13)

different. We are a group of individualists here in the west.

Chamberlain: Is there a strong nationalistic, patriotic feeling? I mean for the flag, for the country, for the government and for loyalty.

Kinmond: Those who are active in a party or government affairs have a strong national pride of the country. Whether it has got down to the lower levels, I don't really know. I don't think the people care. So long as they have a full belly and a place to sleep, and they are working regularly, they aren't much interested in anything else.

Chamberlain: Are the people that you saw interested in peace or the threat of war?

Kinmond: There is no doubt that there is a strong desire for peace on the part of the Chinese people. Certainly there should be after fifty years of war.

Honey: This is one of the places, I think, where the church is able to get right in with the government. Of course, the church always stands for peace and so they support the government's peace programme wholeheartedly without perhaps being aware of all the issues we see in the Communist world peace movement. But it does offer them a very fine opportunity to co-operate with a good conscience in something they really believe in.

Service: I wanted to ask a question which obviously would come from me. Are medical and nursing services and hospital facilities free for all?

Walmsley: Yes.

Service: Are doctors and nurses paid by the State?

Walmsley: Yes.

Kinmond: The information I got was that they are not entirely free. The patient is expected to pay a portion.

Walmsley: They pay for certain drugs, but I got the information over and over again that all medical attention is free.

Service: Standards under the old regime were very high. They were comparable to medical schools in this country. Now if they have increased the number, what about the standard?

Walmsley: There are different degrees of medical training.

Kinmond: The Ministry of Health told me there were 37,000 medical doctors 1950; 74,000 in 1956; plus about 500,0 of the traditional Chinese medic doctors.

Honey: The West China Union Univers used to have an arts department as w as medical and dental colleges and pharmacy department. Now the wh university has been converted into medical college. All the arts have be moved out to another university. Th have gone into medicine on a rath wholesale scale.

Chamberlain: Will the mission field China ever be reopened to missionar from the West again?

Kinmond: Not under the Commun government.

Honey: Not on the same basis as in t past. I would hope that at some futu date there will be a reopening of re relationships.

Kinmond: They might perhaps perm foreigners into China so long as they a not in a controlling position.

Chamberlain: Missionaries were never a controlling basis. Missionaries were a minority group.

Honey: It was the policy of the missio aries to turn over the control to th Chinese churches. To a large extent th had been implemented before the Com munists came. For example, the Szechwa Synod of the Church of Christ in Chin was the area of the church in which w were working and the Synod was respon sible for the direction of the church work there. The educational work was i a slightly different position, the medic work too, not quite so directly under th Synod, but we were working in tha direction.

Walmsley: I would like to know what sug gestions can be made for building u some kind of contact or friendly rela tions between the people of China an the West.

Chamberlain: Do you mean the ordinar people or the government, or th churches?

Walmsley: I mean the ordinary people, th cultural groups, the churches. I don see much hope for members of the gov ernment. I am thinking primarily of th cultural groups—art, music, literature.

Kinmond: I think we should have a fre exchange between those groups. Th

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more Chinese we can bring to Canada the better. Only in that way can we demonstrate the difference between the two systems. I can talk until I am blue in the face and they don't believe me, simply because they can't comprehend. Bring them here and let them see the life we live and they can't help but be impressed. I don't think we need worry one bit about our people being afflicted by Communism.

Viney: We in the Church in Canada need to be aware of the existence of the Church in China; that it still is there as a force. We need to understand these people who have retained their Christian faith in spite of a very powerful anti-religious propaganda. Although the faith has been tolerated officially, at the same time it has not been the popular thing to remain a Christian. They have had to find their way and make a very difficult adjustment to the political situation. We may not always approve of everything they have said or done, and the way they have made that adjustment, but I believe they have been making a conscientious effort to maintain a Christian witness within the framework in which they have found themselves. They are still making that witness. Young men are still coming forward into the Christian ministry and new converts are coming forward and receiving baptism. I believe that the Church in China needs the moral support of the Christian people of Canada and of the west in general, and anything that we can do to strengthen these ties that do bind us together will be all to the good. ●

Churchwoman's Prayer

If I am asked to bake a cake—
Or at some Tea to take
My turn in pouring—or,
Collect admission at the door,

If I am asked to sew or knit—
Quilt, or make a child's outfit;
If I am asked to be
The president or secretary,

Lord, give me the strength I need,
The time and tact and maybe speed—
But most of all in face of these demands
Lord, PLEASE—another pair of hands!

—*Gladys Taylor*

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Book Reviews Conducted by M. MACDONALD

Chatterbox

"POETRY is the most beautiful, impressive and wholly effective mode of s things, and hence its importance." Matthew Arnold was right. Poetry is impo Without it a country would be very poor, indeed. Through the years Canadian many of whom later achieved fame, have turned towards The United Church Publi House—The Ryerson Press—and from it have received encouragement and frequ publication in the series known as The Ryerson Poetry Chap Books which sell at each. Among these, to name only three, are Sir Charles G. D. Roberts, Katherine and Dorothy Livesay. Six Chap Books have just come off the press: *Recent Poen* Goodridge MacDonald; *Of Diverse Things* by Mary Elizabeth Bayer; *Roads and Poems* by Elizabeth Brewster; *Through the Glass Darkly* by Joan Finnigan; *Myth Monument* by Theresa E. and Don W. Thomson; *Dazzle* by Dorothy Robert We were interested in the report of a recent Survey done in the United States of re of *American Girl.* 14% of these junior misses read comic books regularly; 35% att movies at least once a week, but in the six months preceding the Survey they had from one to 75 books. The medium number read in the period was 8.8.

No Dogs in China

By William Kinmond. (Toronto: University of Toronto Press.) $4.50.

Reviewed by C. W. M. Service.

A reporter's perceptive eye and ear give Mr. Kinmond's observations and experiences a live and intriguing interest. The scope is comprehensive, the style of writing convincing and the illustrations are excellent. The author's personal comments are warm and varied, bringing us in touch with a cross-section of the Chinese people. His facility of language, sense of the ridiculous and ability to adapt himself to the unusual make informative and entertaining reading.

The book is teeming with objective facts concerning every facet of Chinese life, i.e., the peasant, the intellectual, industry, education, the church, medicine, the arts, etc. At times he relaxes, banishes the reporter and as a tourist lets the timeless beauty of China enthrall him.

This book is highly recommended for anyone who wonders what life is like behind the Bamboo curtain, be he Old China Hand or general reader.

The Challenge of Children

(Pacific Palisades, California: Mothers' and Children's Educational Foundation.) $4.50.

Reviewed by Mervin A. Bury.

This is a book written by parents for parents. It was produced as a co-operative undertaking by some ten parents associated with the Mothers' and Children's Educational Foundation in Pacific Palisades, California, under the guidance of its Director, Dr. Martha Frank. Recognizing the need of more knowledge in their important task of being parents, these determined parents met for study and discussion in an effort to ascertain their full responsibility. Presently they established what they considered to be a satisfying philosophy of education and which enabled them and their children to grow and develop into well-rounded citizens.

In all there are 22 chapters dealing with such subjects as "What can parents do?", "Preparing the Home for the B "Parents Must learn with their Chil "Insight into Freedom," "Educatio Peace," "Natural Health Through N Living," "Character Building — A N sity," and finally 'Education for Serv A Meaningful Life."

As a Christian minister, this rev was disappointed in the chapte "Creative Religion," where individua encouraged to develop a "living cr religion." While this concept has val itself, no mention is made of God, or Christ, or the importance of worsh church or home; nor is reference ma prayer and Bible reading.

With this exception the book is an esting and creditable achievement should prove of assistance to jud parents, leaders, teachers, and groups desire thought-provoking materia intensive study. Alert young couples ning for a family might appreciate book.

Christian Ethics

By Georgia Harkness. (New Y Abingdon Press.) $3.75.

Reviewed by Mervin A. Bury.

The author of this timely volum Christian Ethical Principles is Pro Georgia Harkness of the Pacific Sch Religion. After clarifying some o ambiguities and various concepts ino in the words "Christian Ethics." proceeds to outline the basic B foundations established in the Old ment, and suggests their importanc Christian Ethics and Christian Theol

The most practical portion of the is the last half which discusses contemporary problems, including chapters on the Self and Society, Marriage and Family. She then move the areas which bristle with difficu the economic life, race problems, cons and the state, war, peace, and the national order. Finally there is a ch on Christian Ethics and Culture.

This is not an easy book to write be of the controversial points of view

ideration; and sometimes her conclu-
s reflect the soul-struggle she went
ugh in arriving at the positions she
pts. But it is an experience each reader
every Christian today must face and
de for himself in making the decisions
everyday living. Sometimes the indi-
ial cannot arrive at a clear-cut plan to
w, but must adopt the best solution,
h under God's guidance he can accept,
prayerfully see it through.

his is a Religious Book Club Selection,
one well worth recommending to
ous-minded Christians.

urneying With the Year

y Viola Whitney Pratt. (Toronto: The
Woman's Missionary Society.) $2.50
cloth), $1.75 (paper).

n the twenty-six years that Mrs. Pratt
ed the children's magazine *World*
ends for the Woman's Missionary
ety her contributions covered a wide
e. She wrote seasonal stories, nature
e, historic and Biblical tales. Some
e light and gay; others more serious

Homewood
Mrs. Pratt and her 200-page anthology

thoughtful; all interesting. A number
he very best have been collected into
Anthology of 200 pages, arranged by
ths of the year, and profusely illus-
ed. Among the artists is the author's
ghter, Claire. Here is no talking down
children, but that simplicity in writing
h is so difficult to achieve. Every word
arefully fitted into even, quick flowing
ences that sing, the kind all youngsters

he Thundering Scot"

y Geddes MacGregor. (Toronto: The
yerson Press.) $4.00.

eviewed by J. H. Arnup.

cotland lives by worship of its heroes,
among these, according to our author,
greatest was John Knox. The United
rch has its heroes also and it would
well to spend more time in exalting
. Think for a moment of the Johns
honour; not only Knox but Calvin,
Wesley and John Robinson of Pilgrim
ners fame. That is to mention only a
and those all resident in lands from
ch our fathers came. The Ryerson Press has done the Church a service by sponsoring this popular biography of one of her heroes; we hope it will not be the last.

While presenting Knox as a hero Dr. MacGregor is at no pains to hide his faults. He discloses the clay feet of his idol. I have no desire to overemphasize that phase of the story. If anything it brings Knox closer to us ordinary men. Besides a book could be written about the littleness of great men without putting us any closer to the explanation of their greatness.

One cannot study the life of Knox without being reminded of the Old Testament prophets. Our author in his attempts to classify him, makes comparisons with Moses, Isaiah, Amos and others. Even Mohammed is brought in as a partial parallel! Like the prophets he was almost continuously embroiled in the civil conflicts of a turbulent period; like them he interpreted civil issues in religious terms. He sought solution of all problems according to the will of God and the welfare of His Church. To him, Scotland, like Israel, was a theocracy; and if his interpretation of the will of God sometimes smacked of the homely judgment of John Knox, that was but a mark of his humanity. I hope this biography will be widely read.

Behold My Glory

By William Purcell. (Toronto: McClelland & Stewart.) $8.95.

Reviewed by A. J. Wilson.

This is a strikingly beautiful book. Events from the Bible are described with unhurried simplicity. The author follows closely the Biblical text with the emphasis on events in the life of Jesus. Accompanying the story are 32 full page colour plates, replicas of paintings done by famous artists of the middle ages. These plates are exquisite reproductions of the originals. They comprise a veritable art gallery of paintings inspired by Biblical themes, typical of the medieval creative period. There is an instructive commentary on religious art, and a section gives a brief note on each picture and the artist. The format, cover and general craftsmanship are in keeping with the exalted nature of the contents. It is a book of great aesthetic, artistic and religious significance.

Ground To Stand On

By John H. Otwell. (Toronto: Oxford University Press.) $4.25.

Reviewed by C. Clare Oke.

The author, a young professor at the Pacific School of Religion, states that the purpose of this almost wholly excellent book is to stimulate its readers into resolving their doubts for themselves rather than to persuade them to accept the views about Christianity to which he himself has come in his pilgrimage from scepticism to faith.

It is well that he makes this distinction. His real purpose is carried out most competently in the larger part of the volume: in the tests which he proposes for the evaluating of an experience, stability, creativity, recurrence, and coherence; in his exposure of the barriers created by man to shut out God, pride, emotional shallowness, slovenly thought; and in his enumerating of the contributions we can

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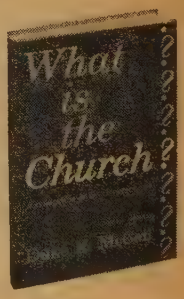

Duke K. McCall, president Southern Baptist Theological Seminary

This book reveals the thoughts of a select group of Baptist leaders who gathered recently to discuss the meaning of "the church." A synthesis of the most pertinent ideas and concepts expressed in that meeting is grouped here under the general headings of: Biblical Studies, Historical Studies, and Practical Studies.

Because of its general objectivity and insight, this book will appeal to all on a nonsectarian basis. Though the men do not agree on all points discussed, their thoughts present a step toward a deeper understanding of the meaning of "the church." **$3.00**

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Report of Special Committee on Pensions

THE Special Committee on Pensions reported to the Executive of General Council on November 12th. Part of the duty of the Committee was to try to define assessable salary, to revise the Pastoral Charge assessment scale, to suggest how the distributable surplus in the New Plan might be used, and a number of other matters. Generally the duty of the Committee was to study the means by which The Pension Fund might render a greater service to its members.

1. The Committee recommended and the Executive agreed that Section 249 of the *Manual* which governs the basis of assessment upon which the members of the Fund pay their annual contributions be amended by the addition of three subsections as follows: (These now become part of the *Manual.*)

"(c) By agreement with the Pastoral Charge, a member who received from the Pastoral Charge in addition to salary a car allowance (Section 104,e) and/or other allowances may add these allowances to the salary received in arriving at the basis on which annual payments are made by Minister and Charge.

"(d) A member who, in addition to the salary and car and other allowances received from the Pastoral Charge (sub-section (c) above), receives a travel grant from The Board of Home Missions may, if he desires, add this travel grant to the amount reported in arriving at the basis on which he makes his annual payment.

"(e) In no case shall the total amount on which a member of the Fund is assessed in any year be less than the minimum salary as set for that year by General Council."

The Committee considered these questions at length. It did not feel that the practice of the Department which gives the members the option of adding to the assessment the amount paid for travel should be changed. It did not think that payment on travel should be made compulsory at the present time. It did think that such practice should be spelled out in the regulations.

It is obviously the privilege of Presbyteries to memorialize General Council in regard to these (and of course to any other) sections of the *Manual.*

2. The Committee has given attention to the annual payments by Pastoral Charges. The conclusion to which it has arrived is based on the conviction that the present regulations do not fit the situation created by the adoption of the Plan of relating pension benefits to the amount on which the assessments are paid. It is necessary that payments (by Ministers, Pastoral Charges or other Employer) which secure such benefits should be related to the amount on which The Pension Fund benefit is calculated.

The Committee recommended and the Executive agreed that the 18th General Council be asked to enact the following:

"There shall be paid on behalf of the members of The Pension Fund an amount not less than 13.5% of the salary upon which pension credits at the rate of 1¼% are calculated, such payments to be divided as follows:

"(a) By the member of The Fund 5% (in no case shall the salary with respect to which the assessment is calculated exceed $6,000.00, or be less than the minimum salary set for that year by the General Council); (b) by the Pastoral Charge or other employer 8.5% on the amount paid for salary by the Charge or other employer; and (c) by the Church at large, through The Board of Home Missions, 8.5% of the amount other than that received from the Pastoral Charge or other employer on which the member pays his assessment." The Committee was instructed to re-write Section 257.

The reasons which led the Committee to its conclusions were set out at some length in the report of the Executive. The information before the Committee was, that to assure a pension benefit of 1¼% of the salary received for any one year, together with the minimum and other benefits inherent in The Pension Fund, a definite percentage of that salary was necessary.

On the calculations made at the time and with all other information then available to the Actuary the percentage of 13.5% of the salary on which the pension is based was set.

The Committee is aware of the fact that when the Actuarial Valuation is made and the facts are before the Actuarial Advisory Committee, the Church may increase, decrease or maintain that percentage, or otherwise be advised to alter assessments or benefits, but until that time the Committee accepted the necessity of the 13.5% assessment.

This assessment is divided into two parts—from the members of the Fund 5%—this is paid by all members on the total amount on which The Pension Fund benefit (1¼%) is calculated.

The Pastoral Charge which pays the salary in full pays 8.5% on the same amount as the member (in the case of a salary over $6,000.00 it pays on a larger amount).

When the whole or part of the salary on which The Pension Fund benefit is calculated and on which the member pays assessment is paid by any other source than The Pastoral Charge no assessment is levied on that part of the salary.

As an illustration let us take two Charges on each of which the member receives $3,200.00. He wants to earn the full credit of $40.00. To do this he pays $160.00. If the Charge pays the whole salary, the assessment is $272.00. According to the figures the Committee had, the total of $432.00 is what, under present calculations, the benefit costs. But if the member receives $3,200.00, divided $2,400.00 from the Charge and $800.00 from another source, then the Pension Fund receives at present $160.00 from the member and $182.40 from the Charge or $89.60 less than from the first Charge.

Further, the practice of the Department of giving a member the privilege of paying assessment on the amount received for travel from a source other than the Pastoral Charge, aggravates the situation. A member receiving a Grant of $600.00 for travel can, by paying $30.00, obtain a Pension credit, the total cost of which is $81.00.

All this is a violation of the principle on which the Fund is built, i.e., that 13.5% on the amount on which the pension credit has been calculated must be received by the Fund from all sources.

These in brief are the reasons which have led the Committee to make its recommendations.

3. On the matter of a possible Distributable Surplus in The New Plan which, of course, can only be calculated at the date of the next survey (end of 1958). The Committee suggests that among the first considerations in the distribution of such surplus shall be a plan to supplement any annual pension credit earned for 1955, 1956, 1957 and 1958 which is below such a minimum for each year as the Department of Pensions may recommend to General Council or its Executive after the report of the Actuary.

4. The Committee gave long consideration to the possibility of allowing an optional assessment on the rental value of the Manse or Parsonage, and informed the Executive that it was tentatively considering such an optional assessment.

These are the main recommendations made to the Executive—The Special Committee has not yet completed the task set before it by the 17th General Council. It will be glad to consider any representations, within the terms of reference, which may be submitted.

GEO. DOREY, *Chairman.*
JAMES A. FRASER, *Secretary.*

make to our own quest for God, pursuit for maturity, a sense of hum integrity, a willingness to be in those a such as worship and sharing in which divine-human Encounter has usually ta place, and association with those who k God.

On the other hand, Otwell's own v not with respect to God and man but regard to Jesus Christ are, in the revie judgment, quite insufficient on which stand. According to Otwell, Jesus "did regard himself as divine; he did predict his death with any detail; he not demand reverence from his follow and he was not impressed by the mir of healing which resulted from his ence." Positively, he was just "a relig genius," "a prophetic rabbi," "the filled man before whom the sceptic kneel in contrite humility and devotio

In spite of the one-sidedness and uns factoriness of chapter six, the book is worth reading for its surprising res for tradition, its superb analyses, an remarkably good illustration and quotat

Jesus in the Background of History

By A. L. Polack and *W. W. Sim* (Toronto: Burns and MacEach $3.50.

Reviewed by Roy M. Pounder.

This is a remarkable book, unique in reading experience. Mr. Polack is a Mr. Simpson is a Christian. They worked together for many years on Council of Christians and Jews. In book they seek to present Jesus from historical, rather than the Christolo point of view. Mr. Polack has done principal writing, with italicized critic at various points by Mr. Simpson. N half the book gives the historical b ground for the life of Jesus, with the of such scholars as Montefiore, Snaith Rowley. So far as I can tell, the offered are in the main correct. Mr. P is sympathetic to Christianity, althoug evokes a number of protests from Christian colleague.

"Country Life Picture Book o English History"

(Toronto: British Book Service.) $

This is a picture history of England in 113 photographs, clear and artisti coated paper with long explanatory tions. It is a lovely land and its his makes a fascinating photographic stud

The Fairy Doll

By Rumer Godden. (Toronto: M millan.) $2.00.

Reviewed by Dorothy Dumbrille.

A delightful little story about a doll which has decorated the top Christmas tree as long as the childre the family can remember. How Elizal youngest, clumsiest and naughtiest of children, adopts the doll as her own through its influence improves herself to the point where she can ride her bic makes a good and inspiring tale for and girls. There are attractive draw by Adrienne Adams.

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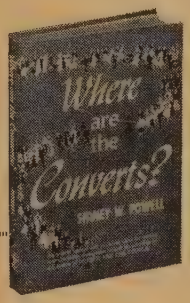

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James S. Thomson tells about

The Marvels of Trinidad

MY first engagement in Trinidad made me feel completely at home. I addressed the Theological Convocation at Susamachar Church (Church of the Good News) in San Fernando, when a group of Trinidadians who had completed their courses were licensed by the Presbytery and other students received certificates.

There was something symbolic about this introduction to an unforgettable three weeks spent by my wife and myself in this enchanting island. For this was a palpable evidence that the Church in Trinidad is firmly planted, that it is no longer an enterprise carried on by "foreign missionaries," that it is truly indigenous and self-supporting in the most significant of ways by raising up and beginning to train its own native ministry.

During the whole of our visit, I never ceased to marvel at what has been accomplished by the devoted labours of pioneer missionaries, who came from Canada to Trinidad less than ninety years ago. These men are still held in veneration by the people of the Church they founded, and small wonder. They came to a neglected company of exiles, working in the sugar-plantations far from their native India, speaking a foreign language and professing an alien faith. Now, the descendants of these same people form a strong and devout community, bound together in the fellowship of a Church, to constitute the salt of the Trinidad world. I was nearer to the environment of the New Testament age than ever before in my life.

These first missionaries were wise enough to recognize that education must go hand in hand with evangelism. Schools were built, teachers were trained, many of them also catechists, with the result that what is still popularly called the Canadian Mission has had an effect on the life of Trinidad far beyond its external dimensions. The acting Governor and other public officials all impressed this upon me and were unanimous in their tribute to what has been accomplished.

Work in Trinidad is far advanced beyond pioneer missionary endeavour, although there is still much even of that to be undertaken. My wife and I were overwhelmed by the sheer goodness of heart with which we were welcomed everywhere. I preached, dedicated churches, opened at least one college, met youth groups and their leaders, addressed teachers on a scale that I would hardly like to keep up in Canada. I burned one mortgage (they call it a "bill" in Trinidad) for a beautiful little Church that had been erected this year—surely a record for debt-extinc Everywhere I was greeted as the Moder (at once place, somewhat facetiously, true, as the Pope!) of the Mother Ch as they still regard us, and I was aske assure the people of The United Ch of Canada that they hold us in deep affectionate regard.

The immediate purpose of the visit to attend what was called a Consulta Assembly of the Presbyterian Churche the Caribbean. (It should be explained the original mission in Trinidad was es lished by the Presbyterian Church, although our missionaries are now by the United Church, which, of cou includes the Presbyterian Church, Church in Trinidad still retains the P byterian name and structure.) Represe tives came together from Jamaica, Bri Guiana, Grenada and Trinidad to co about their common interests and work had the honour to deliver the ope sermon and the closing address, as wel to conduct the Bible Study and Ope Devotions every morning (at 8 a.m.!). of the deliberations came the project bringing all the Churches represented i one united church with a central theolog college and other joint work. Thus, ecumenical spirit is finding a pract expression in the Caribbean world. T movement is particularly significant in v of the establishment of the British W Indies as a federation of self-govern dominions within the Commonwealth.

What was begun by men like Mor and Grant and carried forward by oth of like mind and spirit is still being assis by our present missionaries in Trinid They are serving in and with the Chu and the Colleges and it would be impertinence on my part to praise th devotion. For the most part, they are ov worked and there is a clamant need additions to their number. Education of vital importance in Trinidad at present time when the country is enter upon a new era in its history. I was g to see the new developments we are assi ing to promote. But it is not enough send monetary help. The Church is at critical stage in its history. Wise guidan is needed by men and women of missiona spirit. If any young man or woman has ear to hear the call of the Lord to sen Him in a Land of Promise, then Trinida the beautiful Island of the Caribbean, wi its wealth of fruit and forest and attractive people should make a power appeal. ●

bout People and Places

ligion in Debate

re decisions involving questions of gious freedom in Canada under the ral or provincial jurisdiction? When the ter came up in the Senate recently ral of the members explained it was tly a provincial matter under the British th America Act. Others contended that Fathers of Confederation never intended religious freedom should be placed er provincial jurisdiction. The issue e when one of the Senators criticized sions of the Canadian Supreme Court ing aside rulings of the Quebec court lving Jehovah's Witnesses. The Supreme rt action had upheld the right of this up and all other religious groups in ada to absolute freedom of worship, mbly and conscience.

st Looks for Leaders

The urgent need for effective leadership g a problem all churches and Christian anizations are facing, a co-operative rt is being made by the Anglican, Presterian and United Churches, the National G.I.T. Committee, the Student Christian vement and the Y.W.C.A. through a omen's Committee on Christian Vocan," an experimental venture in recruiting ple for professional work. The experint is to begin in the Atlantic Provinces re from mid-January to mid-February eries of Saturday Conferences will be d in Moncton, Saint John, Fredericton, lifax, Truro, Sydney and St. John's. Attending will be 20 to 50 key persons from schools, universities, churches, social work, Y.W.C.A. employment services, business and professional women's clubs, etc. Leadership will be given by a national team from the co-operating groups. Miss Inez Morrison, secretary of the Personnel Committee, will represent the United Church.

While the Atlantic Provinces project is limited to recruiting for women, both men and women are being invited to the conferences to help "spot" potential staff. If this is found to be valuable, the committee is prepared to consider such for other parts of the country and to include both men and women.

How to Get Married

The Merrill-Palmer School, Detroit, Mich., has announced two $2,500 Fellowships for married men wishing to train in marriage counselling; also a few $1,000 Fellowships. They invite applications to be submitted before March 1st, to Dr. Aaron L. Rutledge, 71 Ferry Ave. E., Detroit.

Cosmopolitan Campus

Registration in Arts-Theology at Mount Allison University, Sackville, N.B., this year has reached a new high with 112 students. The cosmopolitan aspect of the student body is indicated by a group from the West Indies, which includes British Guiana; Chinese from Hong Kong and Malaya; European countries such as Latvia, Finland, Germany, France, Italy and Indonesia. Of course, by far the largest group is from the Atlantic Provinces, though there are students from every Province and the North West Territories, the British Isles and Australia. Total registration is 1,098.

Big Push in B.C.

The financial needs and potentialities of the church in British Columbia Conference having been surveyed by a professional service, congregations visited, and plans explained, the Crusade for Dedicated Stewardship is now under way with a total objective of $3,000,000 for the whole development programme of Conference. Support is asked for Union College, Naramata Christian Leadership Training School, B.C. Homes for Senior Citizens, B.C. Camping Society and Church Extension. Present at a dinner to challenge the 400 guests to meet

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the needs of the church at a time of expansion, was the moderator, Rt. Rev. J. S. Thomson, D.D.

CHURCHES

C. E. Halls in Ancaster . . .

Authorized as a congregation in 1954 with 140 on the roll, **Marshall Memorial Church,** Ancaster, Ont., named for the owner of the site, built a manse and called Dr. L. E. Smith as minister. As numbers increased plans went forward and funds in the form of mortgage bonds made possible starting the church building with a Christian Education wing, the total cost being in the neighbourhood of $178,000. Last month at the dedication services, the president of Hamilton Conference, Rev. Arthur Cragg, preached the sermon. Assisting were Rev. Waldemar Williams and Rev. S. B. Stokes, D.D., former superintendent of Home Missions. Special services continued throughout December.

. . . and in Kingston . . .

Named to honour two former ministers, the new **MacGillivray Brown Hall** of Chalmers Church, Kingston, Ontario, was dedicated in December by Rev. H. R. N. Davidson, Presbytery chairman. The building, erected at a cost of $180,000, is completely equipped for Christian Education work. Rev. W. F. Banister, D.D., the minister, is president of the Bay of Quinte Conference.

. . . and in Thorold . . .

Trinity Church, Thorold, Ont., has a new Christian Education hall. A message was read from the moderator at the opening ceremonies for a project which cost appr mately $102,000, the whole amount ra by the congregation. Taking part at dedication were the minister, Rev. E. Riddolls, Rev. Arthur Cragg, presiden Hamilton Conference, Rev. Victor Fid chairman, Niagara Presbytery, and Rev. J. Aiken, a former minister.

A Giving Habit

Gifts of a $1,000 bond from Mr. Mrs. T. Wilbert Coburn, in addition former gift of a Wurlitzer electric or and a Hammond organ at the sec appointment, by Mr. Albert Robison, greatly encouraged the work on the **Ha Station (N.B.) Charge,** where Rev. W Randall is the minister.

Summerside Sparkles

The Very Rev. C. M. Nicholson, D former moderator, went over from Hal to Summerside, P.E.I., to be guest spea for the reopening and dedication of **Tri Church** after extensive renovation expansion. The chancel-type interior simple and beautiful, with effective light re-arranged organ pipes and a new ce aisle. The minister's study is reached f a door in the chancel. Renovations H been made to the Sunday School, ro added; and a paint job done outside. nursery and play room have been provid Rev. C. R. Webber, the minister, condu the service. Later in the week during At Home, the community inspected church and officially congratulated congregation.

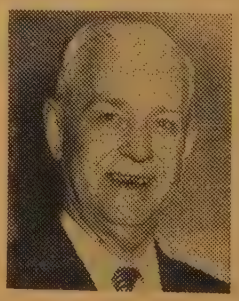
Bible Hill Grows Up

Served successfully since its inception Pine Hill students, **St. David's Church,** B Hill, N.S., in 1957 received official status a pastoral charge. Immediate plans w made to build a manse and call a minis Rev. D. H. Gass and his family now occ the modern two-storey home dedicated Dr. E. V. Forbes, chairman of Truro P bytery, with the assistance of neighbour ministers. The cost was kept to a minim by volunteer labour.

PEOPLE

Matched and Detached

Dr. R. S. Hosking, General Secretary the National Council of Young Me Christian Associations in Canada, has b named chairman of the Commission Study Christian Marriage and Divor



authorized by 17th General Co cil. Rev. F. P. Fid Associate Secret of the Board Christian Educati is secretary. The f task will be to def the areas of conc and discover problems facing t church in the fi of marriage a divorce. The co mission will welcome from individua organizations or church courts, questio and concerns desired to be considered. will also carry out a survey among minist in pastoral work to discover what kind pre-marital counselling or education is n being given.

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hristian Marriage and the Christian ome," of which Chief Justice J. C. McRuer s chairman, is now out of print. The sent commission would like to obtain a py. Any person having one to spare is ked to send it to Rev. Frank P. Fidler, om 523, Wesley Buildings, Toronto 2 B, tario.

itamaat's His Beat Now

Clifford Found pounded pavement in ronto as a policeman until he became a esman in Port Carling, Ont. He's taking a new beat now, in Kitamaat Village, rthern British Columbia. With his wife

Homewood

Up with the B.C. Indians

d two daughters, Sandra, 8, and Bonnie, 7, has gone there as lay minister to the 70 dian families that make up the congrega- on. He became interested in the church's dian work through helping with the nday school at the Parry Island Indian urch, near Port Carling.

omen Take Over

Miss Esther Highfield, Deaconess at arlton St. Church, Toronto, and the first oman ever to be elected chairman of oronto East Presbytery, conducted a Ser- ce of Introduction at Danforth Avenue hurch, Toronto, for **Rev. Joan Huntley,** cently appointed assistant minister.

reaching Family

Rev. L. H. Currie, Kitchener, Ont., who cently completed sixty years in the min- try, is one of four brothers, all ministers, ving in Ontario. The total years of service imarily in that province number 215; age, the sum is 342. Three were graduated om the University of Toronto and Knox ollege; one from Queen's. **Rev. D. H. urrie** living in Stayner, at 93 occasionally kes part in the church service. He and rs. Currie celebrated their Diamond edding anniversary in 1956. **Rev. A. M. urrie,** now residing in Toronto, is still ngaged in supply work. **Rev. J. W. Currie,** tired, is living in Ayr where he had a 9-year pastorate. **Rev. L. H. Currie,** just oved to Kitchener after an active ministry, r a time served in Toronto, where in 1925 he went with the Unionists to form Runnymede United Church, then in Wingham, where his morning services were broadcast, and after retirement, he was assistant at St. Paul's, Dundas.

* * * *

Mr. Arthur John Neal has been accepted by Ottawa Presbytery as a candidate for the ministry.

D.S.A. for Armstrong

A former United Church minister is the first to receive the Distinguished Service Award presented by the Presbyterian Historical Society in Philadelphia. **Professor Maurice Whitman Armstrong,** head of the Department of History of Ursinus College, received the award for his work in church

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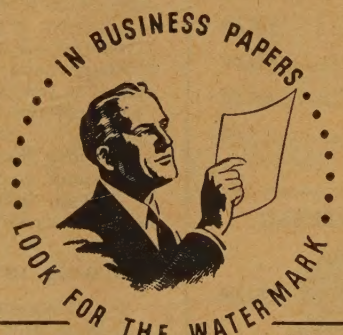

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history, his extensive survey of the manuscript and printed materials related to the history of the Board of Christian Education of the Presbyterian Church, U.S.A. Prof. Armstrong served The United Church of Canada as minister at Clairemont, Alberta, Amherst, N.S., and Fairville, now Lancaster, N.B.

25 Answer Call

Rev. W. C. McCutcheon, Meadow Lake, was missioner at a week-long preaching mission in the church at **St. Walburg, Sask.,** with services also at Paradise Hill and Spruce Lake. Organized by the Official Board, the mission resulted in twenty-five people dedicating their lives, some for the first time, to the service of Jesus Christ.

* * * *

The Observer regrets its error in the Dec. 1st list of ministers recently deceased. **Rev. Elmer R. Wilson** died Oct. 29th in Miami, **Manitoba,** in which conference he spent his entire ministry. **Rev. R. E. Spence,** who died in Winnipeg on Nov. 25th, also served many charges in Manitoba. He retired June 30, 1938. For the last fourteen years he has been Secretary of the Retired Ministers and their Wives Association of Winnipeg. **Rev. R. A. Whattam,** for 20 years field secretary of the Ontario Temperance Federation, died in Toronto Dec. 9th. He had served as assistant minister at Fairlawn Church for five years prior to retirement in 1956.

WORLD CHURCH NEWS

"Right Age" Editor

The British Weekly, now a possession of the Church of Scotland, has a new editor. Rev. Denis M. Duncan, a product of Edinburgh University in arts and theology, holder of the Cunningham Fellowship as most distinguished student of his year, is presently minister of a united charge in the East End of Glasgow. A qualified marriage counsellor, a member of the Steering Panel of "Tell Scotland," and editor of **Rally,** a monthly magazine published with the blessing of the "Tell Scotland Movement," 37-year-old Mr. Duncan will come "at the right age," says **The British Weekly.** "He has a keen interest in amateur opera, education, and the work of lodging houses, and his approach will not be excessively theological."

Warning in Germany

Any Communist attempts to create an East-West split will be resisted by German Protestants, Bishop Dibelius stated recently at a Berlin rally. A split would be tantamount to two East-West political churches. Believers throughout the country should hold fast with both hands to the treasure of EKID (Evangelical Church in Germany) in unity.

Dazzling Soviets

That America must not let itself be dazzled by Soviet scientific gains to the extent of sacrificing spiritual values for material standards, was a warning sounded by numerous speakers at the recent Triennial General Assembly of the National Council of Churches in the United States. Dr. Roswell P. Barnes presented a straight-from-the-shoulder report on the "State of the Churches" including these facts: that Christian teachings, long side-stepped, are now regaining place in the church perspective; the trend towards supporting popular will, now is changing to a more courageously Christian attitude; accent too often o secular success rather than the spiritu dedication; membership growth outstrippi population gains, and 200 new churches year for 20 years necessary; from a too wi acceptance of technology as "the mo realistic approach to human welfare" no there is insistence upon man's spiritu condition as determining the destiny of t group and the individual; many church like administrator and promoter type minister rather than one who is "a loy and humble disciple of Jesus Christ, thinker and a fearless prophet of t sovereign and redeeming Lord."

"The National Council is a basic for in the nation's life," said President Eise hower. He urged it to speak up forthrigh on current problems to provide the guidan of religious insights.

MacKay to Hungary

In his capacity of president of the Wor Presbyterian Alliance, **Dr. John A. MacKa** president of Princeton University, will st in Hungary en route to Ghana for the Inte national Missionary Council, to have fi days with Hungarian Reformed Chur leaders and congregations. Dr. MacKay w also preside at the Ghana meetings.

Outrageous Directives

Bishop Otto Dibelius, under constant fi from Soviet Zone Communists, had i hands strengthened recently by the una mous support reaffirmed by the Synod the Evangelical Union Church in German More than 100 East and West Germ church leaders attending the sessions Berlin stated that the Communist attacks Bishop Dibelius and directives preventi him from entering the Soviet Zone we "outrageous." The Synod President Ku Scharf insisted that the church in Ea Germany must be given the right to prea the gospel in full freedom.

Australia and Union

A draft Basis of Union for the Unit Church of Australia comprising the san denominations as entered The Unit Church of Canada was considered at t recent General Assembly of the Presb terian Church of Australia meeting Melbourne. Following adoption of the Ba of Union, Acts of Parliament will be soug to confirm the Union. It is noted that wh The United Church of Canada calls "Pre bytery" and "General Council" will in t United Church of Australia be "Synod" a "General Assembly." The term "Conferenc has the same connotation.

Year Book Corrections

Rev. T. D. F. Everett, 224 Temperance Stre New Glasgow, N.S.

Rev. John Wayling, Antigonish, N.S.

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AN ever expanding United Church in the frontier city of Saskatchewan requires an active worker to assist the minister. Any lay worker or deaconess interested please apply, stating qualifications and salary expected. (Experience not necessarily a qualification.) J. A. Dyer, Clerk of Session, 520 11 W., Swift Current, Sask.

FATHER and teen-age son need capable housekeeper. Will provide good home and board in exchange for light housekeeping duties. Located in small city in Eastern Ontario. Must be able to take charge of the home as the father travels a lot. Inquiries invited. Write Box 64, THE UNITED CHURCH OBSERVER.

SCHOOL MATRON REQUIRED

THE Edmonton Indian Residential School requires a United Church Member for the above position. Duties will include supervision of the domestic staff, organization and direction of group programmes for girls in consultation with the school chaplain, and general supervision of pupil welfare in residence. Apply, stating age and experience, to Principal, Box 8, Edmonton, Alberta, or to Board of Home Missions, Toronto, Ontario.

RETIRED OR RETIRING MINISTER

TRINITY United Church, Ingersoll, Ontario, requires the services of a retired minister to serve as "Visiting Minister." Correspondence should be directed to S. S. Bland, M.D., King St. West, Ingersoll, Ontario.

PULPIT VACANCIES

ARVA, Ontario, three-point charge, vacant July. Five miles from London, near University and excellent new schools. Oil heated, four bedroom manse. Suitable salary for minister willing to accept challenge of growing community. Write Chairman of Pastoral Relations Committee, M. MacKinnon, Glade Park, Ontario.

BASTLETON Charge, United Church in the Cobourg Presbytery, compact three-point charge, modern manse, vacant June 30th, 1958. Interested ministers are invited to contact Lorne Darling, Recording Steward, Morganston, Ont.

GRACE United Church, Hamilton, Ontario, vacant January 1, 1958. One point charge. Interested ministers please write Mr. Charles Connor, 485 Catharine St. N., Hamilton, Ont.

GREENBANK Pastoral Charge will be vacant June 30th, 1958. Interested ministers contact Thos. Hadden, Blackwater, Ont.

HORNBY, Ontario, vacant June 30th, 1958. Three-point charge located in and near Hornby village, twenty-five miles west of Toronto on paved highway. Good transportation facilities, comfortable furnished manse, public school in village, high school bus at door. Interested ministers kindly write Blackett, Secretary, Pastoral Relations Committee, R. 1, Norval, Ont.

MANSONVILLE United Church, two-point Charge, vacant since September 1st. Comfortable Manse with oil heating. Interested ministers write to R. F. Cowan, Recording Steward, Mansonville, Que.

METCALFE - EDWARDS Pastorate, 16 miles south of Ottawa, requires a minister on January 1st, 1958. First vacancy in over seven years. Excellent school facilities. S. A. Hicks, Recording Steward, Box 52, Metcalfe, Ont.

MISCO Memorial United Church, Coaticook, Que., now vacant—one-point charge. Ministers, active or retired, contact Stanley Cromwell, Coaticook, Que.

THE Belmont - Nilestown two-point charge in Middlesex Presbytery becomes vacant June 30th, 1958, (due to minister retiring). Interested ministers please write Clarence Cornish, Recording Steward, Belmont, Ontario.

THE Miami-Rosebank two-point Pastoral Charge, Carman Presbytery, is now vacant. Interested ministers please contact George Congdon, Miami, Manitoba.

2A. PULPIT VACANCIES—Continued

WESTMORELAND United Church, Toronto, vacant June 30th, 1958. Interested ministers are invited to contact Miss Irene Wrigglesworth, 213 Westmoreland Avenue, Toronto, Secretary of Pastoral Relations Committee.

5. CHOIR PERSONNEL

WANTED — Organist and Choir Director for Central United Church, Port Colborne, Ont., to take responsibility for a Senior and two Junior Choirs. Opportunity for organ, piano and vocal classes. Apply Mr. J. Rickard, 245 Ash St., Port Colborne, stating qualifications and salary expected.

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8B. BOOKS

"EAST LYNNE" by Mrs. Henry Wood, $1.50. Send for free large Book list. Old Favorites Bookshop, 36 Yonge, Toronto.

"HAVE They Turned Their Back to the Bible?", a 64-page examination chiefly of social credit religion by I. V. Macklin, B.A., Vic. 1910. Can be had from Box 1076, Grande Prairie, Alta., for 25c.

9. ARTICLES FOR SALE

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(As reported by the Secretary of General Council)

Rockingham, N.S.; Norton, N.B.; Martintown, Que.; Trafalgar, Ont.; Belmont, Ont. (June 30, 1958).

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I always felt simply "run-down" and didn't know why until my doctor put me wise. He explained *why* I might feel "tired" . . . and suggested that a nutritional vitamin-mineral formula could help. One day I sent for a 30-day FREE supply of Vitasafe Kaps, and after taking one capsule each day for a short time, I began to feel *new zest for living!* Today I feel great—*and you may too!* See for yourself if you can again feel better and livelier. Mail the coupon as I did!

"Thirty days ago I turned back the hands of time!"

If anybody told me that a little capsule could make me feel 10 years younger in just 30 days, I would have thought he was joking. I felt all tired out—could hardly keep up with my work. Everyone said I acted like an old lady. Then I saw a Vitasafe ad that explained how loss of pep could be due to nutritional deficiencies. It offered a free 30-day supply of comprehensive Capsules, and I decided to try them. Now I feel happier than I have for years. Take advantage of this 30-day *no-risk offer* and see how much better *you* too may feel!

TRY THESE COMPREHENSIVE CAPSULES YOURSELF

30 DAYS FREE

You pay only 25¢ to help cover postage and shipping expenses

Safe Nutritional Formula Containing 25 proven ingredients, Choline, Inositol, Methionine, 11 Vitamins (including B-12 and Folic Acid) Plus 11 Minerals

To prove to you the remarkable advantages of the Vitasafe Plan . . . we will send you, without charge, a 30-day free supply of comprehensive VITASAFE C.F. KAPS so you can discover for yourself how much happier and better you may feel after a few days trial. Just one of these capsules each day supplies your body with as much or more of the vitamins included in this comprehensive formula as most well-nourished people consume in a well-balanced meal—but in our modern nutritional habits, a well-balanced diet may be rare for vitamins are fragile substances. They may be destroyed in the food you are used to eating through improper cooking, storage, freezing, canning and even simple exposure to light and air. This is why people who are well fed are sometimes undernourished.

POTENCY AND PURITY GUARANTEED

As you probably know, each vitamin manufacturer is strictly controlled and is required to state on the label the exact quantity of each vitamin and mineral. This means that when you use VITASAFE Kaps you can be *sure* you're getting *pure* ingredients whose beneficial effects have been proven time and again!

AMAZING NEW PLAN SLASHES VITAMIN PRICES ALMOST IN HALF!

With your free vitamins you will also receive complete details regarding the benefits of an amazing new plan that provides you regularly with all the vitamins and minerals you will need. This Plan actually enables you to receive a 30-day supply of vitamins every month regularly, safely and factory fresh for exactly $2.78—or 45% lower than the usual retail rates. BUT YOU DO NOT HAVE TO DECIDE NOW—you are under no obligation to buy anything from us whatsoever. To get your free 30-day supply and learn all about the benefits of this amazing new Plan, be sure to send the coupon now!

FILL OUT THIS NO RISK COUPON TODAY!

VITASAFE PLAN (CANADA) LTD. DEPT. UC-18
394 Symington Ave., Toronto 9, Ont.

Yes, I accept your generous no-risk offer under the Vitasafe Plan as advertised in "United Church Observer".
Send me my FREE 30-day supply of Vitasafe Capsules as checked below:

☐ Man's Formula ☐ Woman's Formula

I ENCLOSE 25c PER PACKAGE for packing and postage.

Name_____

Address_____

City_____ Zone____ Prov.____

This offer is limited to those who have never before taken advantage of this generous trial. Only one trial supply per person.

HOW THE VITASAFE PLAN OPERATES TO SAVE YOU MONEY

When you receive your free 30-day supply of vitamins, you are under no obligation to buy anything. With your vitamins you will receive a handy postcard. If after taking your Vitasafe capsules for three weeks you are not satisfied in every way, simply return the postcard and that will end the matter. Otherwise—it's up to us—you don't have to do a thing—and we will see that you get your monthly supplies of vitamins on time for as long as you wish, at the low money saving price of only $2.78 per month.

VITASAFE PLAN (CANADA) LTD.
394 Symington Ave., Toronto 9, Ont.